THE MISSIONARY

HERALD

AT HOME AND ABROAD

MAY 1938

YOUR INCOME IS SURE

When Received From a CONDITIONAL GIFT to the

American Board of Commissioners For Foreign Missions

REGARDLESS OF CHANGING INTEREST RATES you can count on a steady and sure income every six months.

NOT ONLY THAT but it will be at a rate larger than can be secured from investments, ranging 4 per cent at age 45 to 8 per cent at age 80 and over.

BEST OF ALL the larger part of your gift will at your death be used in the work of ministering in the name of Christ to peoples of other lands.

A SIMPLE PROCEDURE. You need only send your name and address and date of birth with your check. Income payments will reach you every six months thereafter as long as you live.

To Make a Gift or to Receive Further Information Write to:

HAROLD B. BELCHER, *Treasurer* S. EMMA KEITH, *Assistant Treasurer*
FREDERICK A. GASKINS, *Attorney and Assistant Treasurer*
14 Beacon Street, Boston, Massachusetts

Walker Missionary Homes, Inc.

Dedicated to
MISSIONARIES
for their

Time of Retirement
Time of Disability
Furlough Year
Children

By helping the Walker Missionary Homes you can share in the service that the Homes renders to the veteran and active missionaries of the American Board.

•

Checks should be made payable to
WALKER MISSIONARY HOMES, Inc.
and sent to
HAROLD B. BELCHER, *Treasurer*
14 Beacon Street, Boston

★ ★

OLD COLONY
TRUST COMPANY
17 COURT STREET, BOSTON

★

Complete Trust Service

Executor ★ Trustee
Agent ★ Guardian
Conservator

Allied with
The FIRST NATIONAL BANK *of* BOSTON

Board of Directors

For the Home Boards:
Rev. Robert W. Coe
Rev. Herbert W. Gates
Rev. Oscar E. Maurer
Mrs. John C. Schroeder

For the American Board:
Rev. Ferdinand Q. Blanchard
Rev. Fred Field Goodsell
Miss Louise C. Hazen
Mr. Arthur Y. Meeker

Editorial Staff

Enoch F. Bell, *Editor*
(14 Beacon St., Boston)
John R. Scotford, *Associate Editor*
(287 Fourth Ave., New York)
Grace H. Knapp, *Editorial Assistant*

Foreword

The cover indicates the main interest of the May number: Rural Life.

Who's Who in this number? Mr. Tripp is Associate Director of the Town and Country Department of the Church Extension Division of the Board of Home Missions; Mr. Armstrong is Superintendent of the New Hampshire Conference; Mrs. Dutton is an American Board missionary in Taiku, China; Mrs. Inglis is wife of the pastor of First Church, Greeley, Colorado. Mrs. Bek is an Association President in North Dakota; Mr. Smith lives in Haleyville, Alabama. Mr. Hatch is a rural mail carrier in Michigan. Miss Hamill is secretary to Dr. Halliday.

What subjects are written up in this number?

A "Building Parson's" life.
Alaska.
American Board missionaries just home on furlough
An inspired use by a layman of Sunday School literature.
Money-raising by women's groups.
Our colleges in the South.
Our hospital in New Mexico.
Our kindergarten training school in Sholapur, India.
Peace: one way to attain it.
Retiring Home secretary and retiring State superintendents.
Rogation Day.
Story of a boy's experiences in the desert.
Story of a Chinese who obeyed the Golden Rule.
Story of a woman of India.
Summer conferences, schools, and peace institutes.
Worship services: precepts; an example.

All Rights Reserved
The American Board,
HARVEY L. MEEKEN, *Agent*
14 Beacon St., Boston

Subscription price $1.25 a year for single subscriptions; for clubs of five $1.00 a year for each member.
Canadian and Foreign Subscriptions $1.61 per year or in clubs $1.36.

Entered as Second Class Matter March 1879
at the Post Office, Boston, Massachusetts, under the Act of March 3, 1879.
Published monthly at 14 Beacon Street, Boston, Mass.

The Missionary Herald
At Home and Abroad

Representing the Home and Foreign Boards of the Congregational and Christian Churches
Continuing the *American Missionary* and the *Missionary Herald*

Vol. CXXXIV **MAY, 1938** **No. 5**

CONTENTS

COVER. Apple Blossom Time. Photo by Armstrong Roberts

ARTICLES

Why Rural Life Sunday? By Thomas Alfred Tripp . . . 194
Rural Evangelism through Sunday School Papers. By Spencer Hatch 195
New Hampshire Looks at the South. By Robert G. Armstrong . 196
These Went to a Peace Institute. By Alfred Schmalz . . . 198
The Bag of Apples. By Helen Wiley Dutton 200
From Cannibalism to Coöperatives in Alaska. By Dorothy Black Hamill 202
Effective Worship in Women's Groups. By Mrs. Ervine Inglis . 203
Exploring the Economic Paths to Peace. By John R. Scotford . 204
First Aid in New Mexico: Picture Spread 206
Worship Service. By Ada S. Bek 208
What Women Are Asking. Part II. By Mrs. E. E. McClintock . 209
Better Kindergartens in India 210
Sunderbai 211
Eight Churches and Two Parsonages: Life Story of C. W. Smith . 212
Boys and Girls of America: Jack Meets the Desert 216
Sealacon: Our Alabama Young Peoples Conference. By James E. Walter 218
Congregational and Christian Summer Conferences . . . 219
Summer Schools for Ministers 223

CAMERA NEWS. By Dorothy P. Cushing 214

PERSONNEL OF THE BOARDS 224

BOOK CHAT 233

THIS, THAT, AND THE OTHER 235

IN MEMORIAM 237

CHRONICLE 239

Why Rural Life Sunday?

By Thomas Alfred Tripp

On May twenty-second many churches will be observing Rural Life Sunday. "Dust-bowl," "share-cropper," "farm tenancy," "soil conservation," "farm relief," and many more unorthodox terms will be heard by the faithful in churches "in the wildwood" if not in city cathedrals.

It is appropriate that Rural Life Sunday should be observed upon the fifth Sunday after Easter, which is the ancient Rogation Day, when the pagans invoked the blessing of their gods upon the newly planted crops.

St. Mamertus, Bishop of Vienne in the fifth century, added the day to the calendar of the Church as a time to express thankfulness to God for "increase and abundance of the fruits of the earth" and, evidently, to give Him a hint to keep up the good work.

In the same vein, American Christians today might be expected to pray for temperance on the part of God so that through crop-control a proper balance between market demands and surpluses may be maintained.

•

The more serious will observe this modern Rogation as a time of repentance for sins against the farm and the farmer. Our rural problem is essentially a religious one. For a long time farm and rural life have been disintegrating. Although we have at our command the technical knowledge and equipment for righting our agricultural situation, little has been done.

The failure is in our spirit. We lack the motivation to go ahead. The farmer will need more than he now has to take the long view and rebuild his soil and his community.

It will demand even stronger spiritual forces to endue New England industrialists, Wall Street financiers and dwellers in the great cities with sufficient foresight and unselfishness to give up the temporary political and economic advantages necessary for government action on behalf of southern cotton growers, western grain farmers and Pacific Coast fruit producers whom they seldom, if ever, see.

The Hilltop Church, a memorial to our fathers or the hope of our children?

Rogation in medieval England degenerated into "gang days" when the priest, the lord of the manor and a few of the faithful, followed by all the ruffians of the parish, "perambulated the bounds of the parish" for the purpose of reminding the aggressive and acquisitive not to encroach upon the property rights of their neighbors. At strategic corners and landmarks the priest would repeat such Scriptures as the 104th Psalm and say, "Cursed be he which translateth the bounds and doles of his neighbor."

Similarly, there are those who will employ Rural Life Sunday for modern "parochial perambulations." They will mark out the boundaries between landlords and share-croppers, industry and agriculture, rich and poor, and city and country.

But others will strive for the ethical and spiritual sources of agrarian reform, through their support of the rural church, the farmer's family in search of the good life, and his rapidly disappearing community.

•

Agricultural reform is in danger of foundering upon the shoals of ignorance and selfishness in wasteful farmers, unreliable tenants, arrogant landlords, predatory financiers, ruthless industrialists, and unscrupulous politicians.

If a solution of our rural problem is to be found in other than a revolutionary farm-class technique, which would almost certainly meet such resistance as to result in a violent fascism, we must develop a people, in city and country, of quite a different character than we now have.

The chance to get this is slim, but it is worth the effort if the churches are still in serious business.

If farmers knew that they were engaged in what may be the last death struggle for their own free existence and if city dwellers realized the importance of the rural contribution, not only to their subsistence and the vitality of their own populations and future leadership but to the very continuance of America, Rural Life Sunday on the twenty-second of May this year would be a real Rogation in every church from Broadway to Main Street.

Rural Evangelism Through Sunday School Papers

By Spencer Hatch

ABOUT nine years ago in my work as rural mail carrier, I became deeply concerned over the fact that almost none of the Protestant children and young people of the farms were receiving any religious instruction.

No church or Sunday school was paying any attention to them and they were not even receiving any religious or character building reading matter whatsoever.

I proceeded to do something about this situation by collecting all left-over papers, lesson leaves, and quarterlies in the classrooms of our Congregational church after Sunday school and taking them out to these people.

●

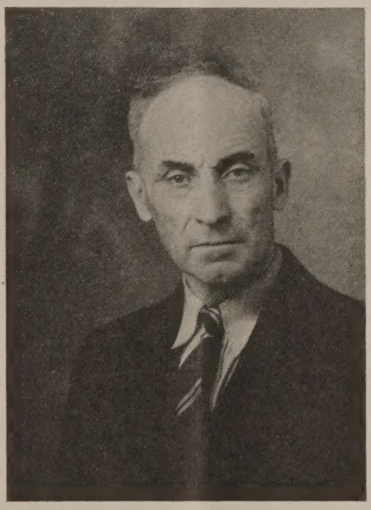
There were seven families at the beginning. After five or six weeks I asked two or three of the mothers if the children liked the papers and I was told with enthusiasm and a few tears that nothing else could be done on the day the Sunday school papers arrived until they had been read aloud.

I soon became a pest visiting every corner of the church for papers left over from Sunday school. Eventually the Sunday school increased its order for supplies so that I might have enough for my country people.

Two years ago the Sunday schools of the town united and since then I have had to raise the money on my own initiative to purchase supplies for this Home Department whose numbers were constantly increasing.

The Kiwanis and private individuals have helped and the Brewster Pilgrim Congregational church of Detroit once sent me a generous contribution. Our Ladies' Aid gave me the proceeds of a rummage sale amounting to $25.00. I sponsored a movie. Summer resorters have helped.

While it has been a case of rake and scrape to keep the Publishing Society paid up it has been and is



Spencer Hatch

now a most enjoyable experience, becoming more so every day.

About five years ago I asked for volunteer cars to bring in all who would come for Easter service. Forty-four came that first time, from infants to eighty-year-olds. Since then we have had them in for Easter and Christmas each year and a few other occasions. Once we brought in ninety-four.

For the last two years I have taken a few of our young people and driven out through the country on Christmas Eve to sing carols at the homes. We sing outdoors first and are then invited in. The singing outside nearly always produced most interesting reactions, especially among the children, sometimes amusing and sometimes a little startling.

Our state conference asked for a report on this work. This resulted in its arranging with the Publishing Society to send me what I could use of certain publications to be paid for by the Michigan Congregational Conference.

As a result of this coöperation on their part I have each month thirty copies of *Pilgrim Highroad* and the *Adult Bible Class Magazine*, also weekly fifty *Boyland—Firelights* and fifty *Mayflowers*. Each quarter I order twenty-four each of *Boy's World* and *Girl's Companion*, twelve *Classmates* and thirty *Pupils Stories* for beginners.

●

I still scour the Sunday school classrooms for surplus papers and quarterlies. Last year I was able to send in thirty-nine one-year subscriptions to the *Christian Herald*. I renewed twelve of them this year and quite a number of the others renewed their own. Altogether I send out about 14,000 pieces of religious literature a year to something over one hundred families with about four hundred individual readers.

Some people contribute towards the papers they receive regularly and as liberally as could be expected. Some who could, do not, and many cannot. Some of these people are most terribly isolated with no means of travel except walking. A few only get out of town once or twice a year.

I wish to pay special tribute to two young sisters who have been

[*Continued on page 222*]

New Hampshire Looks at the South

By Robert G. Armstrong

Following the Mid-Winter Meeting in January, I visited a number of our Southern schools and churches. Immediately after breakfast on arrival in Birmingham, Alabama, Mr. Ensminger and I started out for eastern Alabama, stopping for a few minutes at Talladega to pay our respects to Dean Cater, but pushing on so as to be at Southern Union College at Wadley by noon.

•

From there we visited two or three rural churches. At Garden City we had a very encouraging worship service Saturday morning, with more out than you could ever get at such a time in any New England church. The caliber of the people I met there interested me, particularly their spirit of independence and alertness, and their responsiveness to the message I had to give.

Sunday morning I thoroughly enjoyed preaching for Arthur Dycer in Birmingham; he tells me that he has in his congregation many of the newspaper men and the better professional men and educators of the city. The church was well filled, the music exceptionally good, the atmosphere of worship marked. I have seldom spoken before a more responsive group. Nearly a dozen people came up after the service to say that they spent their summers on Lake Winnipesaukee.

Sunday evening I spoke at the Negro church, where I found a spirit akin to that of our white churches and a group of intelligent people, the better educated Negroes of the city. Their property seemed to be in good condition, and from all appearances the work is going forward with zest. I had a thoroughly enjoyable evening.

Whenever I went out through the countryside, people spoke of their love for Mr. Ensminger. One can see he has won the hearts of the people.

Monday morning I stopped at Thorsby Institute. Rev. Lawrence Stanley of our church in Thorsby, who met me and was my host, seemed almost pathetically eager to have my company, to talk over his problems, and to receive some encouragement. I would have liked to stay longer to give him the sense of the larger fellowship of our Church.

•

I was greatly impressed with the work being done at Thorsby Institute under the leadership of Miss Jenkins. The school seems to be

Brownlee Hall, LeMoyne College, Memphis, Tennessee

well organized, well managed, and progressive in its outlook. I enjoyed speaking to its student body.

Principal Jenkins of Dorchester Academy met me in Savannah and treated me royally during my short stay. I mingled with the student group a good deal, spoke to them, attended a faculty meeting, and drove out into the surrounding countryside. I was impressed by the very evident influence of the Academy upon the standard of living among the Negroes in that county. The cabins were much better kept, many of them painted, and some of them quite modern. I wish it were possible to give the girls a better dormitory: the present dormitory is pretty much of a firetrap.

•

President Nelson of Dillard University had to be out of town on Friday, the day I arrived in New Orleans, but his secretary, Miss Jones, saw to it that I was taken all over the campus, given a rather thorough insight into the curriculum, and also given a fine opportunity to talk with various members of the faculty.

At noon Mrs. Nelson very graciously had a fine luncheon, with some of the students and faculty present. Someone must have told her it was my birthday, for she had a most lovely cake, all decorated with candy roses, and with "Birthday Greetings Mr. Armstrong" on top. In the afternoon she took me over to Flint-Goodridge Hospital and we were escorted over it from top to bottom.

•

Dr. Nelson returned on the night train, especially for the purpose of a day with me, and we talked all Saturday about the problems and the programs of the university. I was tremendously impressed with its set-up, its curriculum, its aims. The future of Dillard is certainly bright, and we have a real reason for being immensely proud of what is happening there.

•

Sunday and Monday at Tougaloo were days of sheer joy in the atmosphere of the place. Although Judson Cross was not there himself, his wife certainly made me feel right at home. The Sunday morning service was a delight and the Chapel service next day. The more intimate conversations that I was able to have with various members of the staff was a satisfying feature. Monday evening before my train left, some of the boys asked me over to the boys' dormitory for a bull session, which made me wish that I could have spent several days there so as to have come closer to them and responded to their eager desire for discussion.

I spent all day Tuesday in Memphis with President Frank Sweeney. *There* is a real he-man—and what a piece of work he has done! No apologies need be made for the program or the progress of LeMoyne College. I was particularly glad to see the fine new building named in honor of Fred Brownlee—a richly deserved honor for the work he has done. It was a joy to me to see his name across the front of it.

CONVICTIONS

I have returned to my work with a deepened conviction concerning the value of our enterprises in the Southland, and a more intelligent understanding of the problems confronting us, and of the needs of all these institutions.

Two major emphases must be made if we are to get the best results in our colleges and reach down into the everyday life of the Negro. We have got to do something about strengthening the secondary schools, for there are not enough preparatory schools of sufficiently high rank to prepare boys and girls for Grade A college work, so that not one of our colleges is working at full capacity.

The second great need, and it creates a terrific problem, is that of lifting the standards of the ministry of the Negro churches, especially the rural churches. There is the key to the problem of Negro work in the South, or rather, perhaps, to the solution of the Negro problem in the South. The rural church there, as in New England, is a real center of community life, and that community life is going to be keyed high or low by the type of leadership to be found in the local church.

•

Somehow, we have got to get these churches out of the ecstatic group and lift the Church into an instrument of real leadership. At Tougaloo in the bull session, one of the boys brought up this whole question of the local church. I would have liked to spend hours with that group discussing what its members could do when they went back to their own communities.

•

Now, of course I know that these churches are not Congregational. There are many denominations; this might be a problem for the Home Missions Council to tackle.

On the other hand, I am wondering whether a mistake was made when the theological department was given up at Talladega. Ought we not to have a thoroughly accredited theological school for Negroes centrally located in the South, built up indigenous to the soil and a center of influence for the churches all around through summer conferences, institutes, extension work, and the like? Ultimately such a school might be established at Dillard University, although I imagine that, strategically, it would be better located at a school like Tougaloo or Talladega.

These Went To a Peace Institute

By Alfred Schmalz

"When summer suns are glowing" the campus calls to older folk

THE gravity of the international situation makes a strong program for peace all the more necessary in our churches and communities. We do not drift into peace. It is war that we get when we follow a policy of drift. Nor do we find peace simply through resolution. We only find it through policies carefully thought out, and vigorously demanded. Peace is a struggle.

Peace thus demands an informed leadership. The church's stock of idealism is encouragingly large. Its fund of well directed *action* for peace bulks smaller. Obviously, therefore, the problem for us is that of developing a leadership in every church which is able to implement our native idealism with facts.

Each summer over 1,200 men and women attend the Institutes of International Relations which are carried on by the American Friends Service Committee and the Council for Social Action. Actually the Congregational-Christians are the third largest denominational group in attendance. The number last year was about 179. It should be larger. This summer we are working for an attendance of 300 from our churches. We believe this goal to be possible.

This is what some people who attended an institute last year wrote us:

A WOMAN

"Naperville is an ideal place for such an institute, with its beautiful college campus and homelike atmosphere.

"It was a stimulating experience to have such men as Samuel Guy Inman interpret South America to us; to have T. Z. Koo, with all his charm, bring to us the backgrounds of oriental tensions; and to have Hugo F. Simon rub our thinking the wrong way. Every course was valuable in helping us to understand underlying currents in an ever changing world.

"I overheard one college student say, 'These two weeks have meant more to me than a year of history at college!'

"We left Naperville 'instructed' and 'inspired' to do something to help bring about better understanding between the races and to make this a better world for others as well as for ourselves."

A MINISTER

"My attendance at the Grinnell Institute will always be remembered as one of the great experiences of my life. Before I went, one of my members asked why I was going? This person could not see that a minister had much business at a Conference on International Relations.

"Well—out of the experience of those ten days, I returned to my Parish with the renewal and deepening of certain convictions about life. I sensed anew the fact of the *Interdependence* of the great human family. I saw the similarity of the problems which confront the different nations of the world. I was strengthened in the conviction that the one hope for a way out of all this confusion is through world cooperation.

"This looks hopeless in the light of present conditions. But here is a job for the Christians of the world. I am coming to believe that if enough Christians face this problem, we can condition the next generation to think and act in terms of world brotherhood.

"I came away from the conference, with a definite conviction that a free church has an important function to fulfil in this present world crisis. Our American churches dare not mark time. In this present crisis the church must challenge the thinking people of our country, in terms of world responsibility. We must do it now while we are not at war—once war is declared, it will be too late."

A STUDENT

"The success of the institute was due in some part to the students, but the real responsibility for this intellectual enthusiasm was the result of its very unusual leadership. Merely to name the leaders would convey a great deal of significance.

"Professor Sidney Fay of Harvard represented at once the most scholarly and the most seasoned of the leaders. His position as an authority on World War History

fitted him unusually well to discuss the war malady and possible technics for its prevention in the future.

"Professor Andrew Cordier added a great deal to the institute as an authority on the present peace machinery and contemporary international affairs.

"Miss Mary Dublin of the Sarah Lawrence Economics Department did an admirable job in tracing in some of the essential economic background of the international scene. Her information was enhanced by the contributions of men in specialized fields such as Spencer Miller from the International Labor Office, Tucker Smith of Brookwood College representing the American Labor Movement, Mr. M. L. Wilson of the Farm Bureau, and Mr. and Mrs. Husband describing the coöperative movement.

"Kirby Page as a Christian Pacifist and Frederick Libby as an old-timer in the front ranks of the peace movement gave their contribution in the way of practical attitudes and technics which must be used in dealing with the American public.

"As invaluable aids towards understanding the meaning of internationalism and its various methods and difficulties we had the experience of hearing from Samuel Guy Inman who described the glorious history of Pan-Americanism, and T. Z. Koo who brought us face to face with the far-eastern situation as the story of a cultural revolution which had produced very grave political maladjustments.

"The entire affair, of course, was dominated by the fellowship which inevitably appears whenever a college group are gathered together. The volunteers in the Emergency Peace Campaign proved to be exceedingly resourceful and when relaxation was needed we found that our own group had ample talent to provide interesting entertainment.

"The spirit of fellowship was uniquely apparent in the way it dominated even the most bitter of the disputes which sometimes arose out of our discussions. Therefore the two weeks was not only highly educational and very enjoyable, but deeply inspirational in its unity of purpose in the face of sharply opposed opinions.

"I must add that frequent comments were voiced as to the character of the leadership and the staff members. The institute members were impressed by the workers of the American Friends who were giving so much time and energy to this cause.

"As we left we were not only keyed up to a peak of interest in getting out and fighting in the peace movement, but also in a feeling that groups such as the American Friends Service Committee and the Council for Social Action deserve our sincerest support."

Informal discussion group on lawn at N. E. Institute of International Relations, Wellesley College

TRY IT YOURSELF

The cost varies from institute to institute, but runs to $25-$35 for the ten days—for room, board, and tuition. Tuition alone is generally $10, which is the total cost to be borne by persons from the neighborhood.

Some churches are raising a scholarship fund to send delegates. Women's organizations might hold benefit teas or dinners, planned in the international spirit with foreign costumes, flags and posters. The money raised could be used to send the pastor of the church or one of the Church School teachers. Here is a concrete project for those who ask, "What can I do for peace?"

The institute is an invaluable experience. It affords an opportunity to sit under internationally known authorities; to mingle with people from many backgrounds—ministers, teachers, librarians, peace leaders, workers, students, religious education directors; and to receive the stimulus of fresh ideas.

Then too—and not the least—there is the delightful summer campus on which the institute is held. All these elements combine to offer the institute-goer a rewarding time.

THIS SUMMER

Institutes will be held this summer in nine centers:

June 7-June 17—*Kansas*, Bethel College, Newton

June 13-June 22—*Carolina*, University of North Carolina, Chapel Hill

[*Continued on page 205*]

The Bag of Apples

OLD Mr. Tang boarded the train at Kueichow and entered a third class car which was rapidly filling up with the enemy's soldiers. Selecting a place near the center of the car, his surplus flesh spread itself out in flabby rolls over a considerable portion of the seat. As he settled himself near the window, he arranged the folds of his long white gown, smoothing out the wrinkles over his huge paunch. Then he carefully slapped the dust off from his black satin shoes with the tiny bath towel he carried in lieu of a handkerchief; moreover, the same handkerchief, now covered with dust, served to mop the perspiration from his genial countenance. With delicate tapering fingers he drew out his fan from his inside girdle bag, and began to fan himself vigorously, calling loudly to the car boy to bring him a pot of tea.

•

When Mr. Tang entered the train, he carried with him a small quantity of apples tied up in a square of blue cloth. He had placed the apples beside him when he sat down, for, as yet, no one had come to share the seat with him. But while he was arranging himself and his belongings, the soldiers crowded into the car, and just after he had called for his tea, three of them came to occupy the seat with him. He raised himself a little, made a slight bow, and smiled at them. After all, four thousand years of courtesy and politeness could not be forgotten in a moment, even before the enemy. The soldiers merely stared at him and forced their way into the seat, jangling their swords and flourishing their bayonets. Their presence was obviously obnoxious. Well, he had done the right thing anyway; a Christian couldn't do much else. Since he had shown them good-will, maybe they would let him keep his seat. He certainly couldn't stand up all the way from Kueichow to the capital. He was too old for that. Mr. Tang took no more of the seat than was necessary to accommodate his very large person, and lifting the bundle of apples from beside him placed them in his lap.

In due time the car boy brought Mr. Tang his pot of tea, for which he paid him ten cents, and gently berated him because he had been so long about it. He was sure the tea must be cold by now. Taking the little tea-bowl, he poured a little tea into it, rinsing it back and forth in the bowl, in order to cleanse it before he should pour out his tea to drink. Then he took long, audible draughts of the steaming hot tea, drawing in his breath with each draught, while from the train window he watched the devastated countryside go by. He noted the trees that had been cut down, the villages that lay in ruins from the bombing—just piles of broken bricks now—and the fields that were torn up by the shelling and the caterpillar tanks that had passed over them. Resentment and anger stirred in his breast, as he lifted his eyes to the three soldiers seated beside him. But he allowed such feelings to die as quickly as they had risen, and his face wore its usual calm and peaceful expression. Still he mused on the fact that these soldiers were here, killing the Chinese and trying to take China's land.

What was it Pastor Wu had said last Sunday at the church service? "Love your enemies, do good to them that hate you, pray for them that despitefully use you—" Mr. Tang had been a listener and a follower of the "Doctrine" (Tao-Li) for thirty years. He had been a regular attendant at church all those years, never missing a Sunday, except the few Sundays ten years ago, when he had fallen off the cart and broken his hip. He loved the Jesus religion and had always tried to follow its teachings. It was a good doctrine. Jesus had told men that God was like a heavenly father. He had been happy, and his family and business had prospered.

•

Having finished his pot of tea, Mr. Tang bethought himself of his apples. He might eat one now. It would be several hours before he reached the capital, and his morning meal of millet porridge had not stayed by him very well. He reached his hand into the bundle of apples and started to take one out. A sudden thought checked his hand, and he looked up again at the three enemy soldiers. Their only response to his look was a silent, sullen stare. He could not eat an apple before these soldiers unless he offered them some. By all rules of etiquette, that had governed the conduct of his people from ancient times, he could not indulge himself before these soldiers unless he shared with them. He didn't want to give them his apples. He believed he hated these soldiers. They had no business in his country. Furthermore, he had bargained half a day for the apples, arguing with the apple-seller for his too high price, when the apples were half rotten. He had squeezed him down to the last copper, but a fair bargain after all, for the apples were of good size and of the right hardness. Still no proper gentleman ever ate, even in the presence of perfect strangers, without offering to share his food with them. Well, he wouldn't eat his apples now; he would wait until he reached home.

Then there rushed through his mind again those verses that Pastor Wu had read in church last Sunday: "Love your enemies, do good to them that hate you." Slowly he put his hand back into the square of blue cloth and drew out an apple.

By Helen Wiley Dutton

With the faintest suggestion of a smile around his lips, he reached forward and offered the apple to one of the enemy soldiers sitting beside him. Just then something happened inside that soldier. His eyes met the kind, friendly look in Mr. Tang's face and his sullen stare gave way to a look of recognition. A smile begets a smile the world over. He recognized sincerity and good-will in Mr. Tang, and he knew he meant for him to have the apple. He took the apple, bowing and smiling his thanks, for the two could not speak the same language. Other soldiers had gathered in the meantime to talk to the three occupying the seat with Mr. Tang, since the car was crowded and there were not enough seats for all. Back again went Mr. Tang's hand into the improvised apple bag until each enemy soldier, sitting or standing near him, had received an apple. Each soldier bowed and smiled his thanks. Mr. Tang bowed and smiled back at them. His apples, for which he had bargained so painstakingly, were all gone, but then, what did it matter? They were just young lads, mothers' sons every one of them. They had walked all the way from the sea to Kueichow, miles through the mud, and they looked very weary and bedraggled. They hadn't bad faces. He didn't believe they wanted to fight. Anyway it had made him feel good to give them the apples.

During the remainder of the journey, every once in a while one and another of the enemy soldiers would look up at Mr. Tang. There was something in his face they couldn't understand. Why had he been so kind to them? Why was it that he didn't hate them?

•

Men can kill the body but not the soul.

Across the aisle from Mr. Tang and the soldiers sat a missionary, just returning to China after a furlough in her homeland. She had left China in peace, and she had returned to find it in the throes of war. Tens of thousands of enemy soldiers swarmed the peaceful countryside. Bombing planes zoomed overhead; machine guns, tanks, trucks of ammunition, and other war supplies were everywhere in evidence.

The missionary loved China. It was her adopted country, and the Chinese people were very close to her heart. Ever since she left the ship at the sand-bar outside the port city, where she first caught sight of the enemy's warships, a bitter hatred had been growing up in her heart toward the soldiers of the country which was preparing to bring such ruin and sorrow upon China.

As she watched Mr. Tang dividing his slender store of apples with the soldiers, something happened inside of her, and her eyes filled with tears. The feeling of bitter hatred had died in her heart. Suddenly she felt cleansed of all wicked and reproachful feelings toward these soldiers. Mr. Tang had been able to conquer the feeling of hate in his heart. And through her consciousness, just as through Mr. Tang's, had flashed those words of Jesus, ringing down through all the centuries: "Love your enemies, do good to them that hate you, pray for them that despitefully use you." Surely the spirit of the Master had been in Mr. Tang's heart when he gave his apples to the soldiers. Two thousand years ago a little lad had shared his loaves and fishes, and, because he was willing to share what he had, Jesus was able to feed the five thousand.

•

The train rumbled on toward the old capital. In the heart of the returning missionary had been born a new conception of Jesus' universal love for all erring humanity. Jesus spoke in bold and no uncertain tones to the Pharisees of their sins, but He wept over them and loved them even on the Cross.

Secretary Wynn Cowan Fairfield of the American Board, began on April 11 work as Executive Secretary on China Relief of the Foreign Missions Conference of North America with headquarters at 156 Fifth Avenue, New York City; it is coöperating with the Federal Council of Churches of Christ in America and with China Famine Relief, Inc., under the chairmanship of Ralph E. Diffendorfer. The American Board releases Dr. Fairfield for this halftime service over a three-months' period. Dr. Fairfield has had eighteen years of service in the Province of Shansi, where the need for relief is now so acute, and during the China famine of 1921 had experience in the administration of famine relief there. During his temporary absence, Rev. Robert E. Chandler of Tientsin, China, and Leeds Gulick of Matsuyama, Japan, both on furlough, will act as secretaries for these two countries, to help carry the burden of responsibility during the Far Eastern crisis.

From Cannibalism to Coöperatives in Alaska

By Dorothy Black Hamill

NINETY years is scarcely a second for the hour-hand of civilization.

Three generations ago, the fierce tribe of Metlakahtla Indians was feared by its neighbors in Alaska. They were proud, warring people, unafraid of death and careless in delivering it. Worst of all, they were cannibals.

Today, their village on Annette Island is one of the most modern in the country. It has a salmon

F. C. Schmidt

cannery, an electric sawmill, a hydroelectric plant with light, water and power furnished the villagers without charge.

Last spring the town voted $1,000 of community funds to the Red Cross for Ohio and Mississippi Valley flood relief, and the mayor received a special message of commendation from President Roosevelt. Ninety years ago the Metlakahtlans were eating their neighbors, not helping them.

This change was brought about by one man—a missionary from England, called Father Duncan. In 1887 William Duncan came to the wild community and established his mission. Five years later, through his efforts, Annette Island was set aside by Congress for the Indians' use as a permanent reserve. Then the process of civilization began.

The first salmon cannery was built in Father Duncan's time, as a means of livelihood; was rebuilt in 1917 from the proceeds of the business; and, now a coöperative business, yielded an income of $111,000 in 1936, or $200 to each man, woman and child.

The sawmill is also a coöperative community enterprise, operated under the supervision of the town council. Virtually all the lumber used in the town is sawed in the electrically operated mill manned wholly by Metlakahtlans. They also own and manage the hydroelectric plant, completed in 1937.

The Metlakahtla Indian community has never asked nor received outside relief. It is entirely self-sustaining. Since its beginning, the people have managed their own affairs and carried their own responsibilities.

This is the foundation, laid by Father Duncan, upon which Rev. and Mrs. F. C. Schmidt will build. On Sunday, April 3, these Congregational missionaries take up their new work in Alaska.

Fred Schmidt graduated out of Hamline University into the World War. Many another young man left his beliefs on the battlefield, but Schmidt returned to his original dream—to become a minister. In the process of becoming one, he also became a husband.

Mrs. Schmidt is a graduate of Macalester College and taught for a while, mostly as a high school principal. In school, she had majored in English, but as a missionary's wife in rural towns she had to remind herself of the fact frequently, when someone informed her they were glad to "have saw" her.

The Schmidts go to Alaska from Warroad, which is on the northern frontier of Minnesota. "If people had only made a few faces at us, it would have been easier to leave," Mrs. Schmidt writes. "I have never even heard of such wonderful loyalty and friendship as we have

Mrs. Schmidt

enjoyed here. We are so spoiled I wonder how we can adjust ourselves elsewhere. Perhaps we *need* to harden our spiritual muscles."

But these people are eager for the adventure in the service which Alaska offers. They have accomplished a great deal in their most recent field. Williams, Roosevelt and Warroad have been renovated and redecorated during their stay. Warroad has an enlarged plant finished in nu-wood. Mr. Schmidt's work with the young people has been successful.

[*Continued bottom page 205*]

Effective Worship in Women's Groups

By Mrs. Ervine Inglis

GENUINE worship in the average Woman's Society is not easy. Often when the women meet in a home it is almost impossible to hush the gay visiting and change the mood into one of quiet reverence.

•

But this can be done with the right leader. In the church parlors there is more formality, yet worship may be regarded as a formal, necessary rite to be dispensed with as quickly as possible. Yet there is a reawakened desire to get in touch with the Unseen, a realization of human inadequacy, and a searching after the technique of worship.

The leader of worship should be carefully selected. She should be willing to give herself to preparation and the attainment of spiritual sincerity in her own life. If she grasps the vision of what worship may mean, she can set an example to be followed by others.

The same individual should not conduct the worship all the time. Here is a chance to develop the younger women's powers of appreciation and expression. They come fresh and eager, with little carry-over of the pietistic formulas which can be so deadly to any real mood of devotion.

Dwight Bradley says in his *Creative Worship*, "A leader who should undertake such a program out of a sense of unpleasant duty would of course fail." She must speak out of the overflow of her own heart.

We need to remember that in our devotions we are attempting to enter the presence of the great Spirit of the Universe—a privilege not accorded to the followers of most pagan religions, who must pray through the mediation of priests and votive offerings.

In the Roman Church the priest in special robes and much ceremony enters into the presence of God for and with his kneeling people.

We Protestants take our privilege of worship too lightly. And the result is that our women's organizations become sewing circles or "just another club." It is this spiritual resource that should make them different from other groups.

This does not mean the women's association should become a "prayer-meeting." It is better to have fewer devotional services but have them well done and impressive—not rattled through with one eye upon the clock.

So let the leader prepare. To quote Dwight Bradley again:

"Worship is not primarily a *mode* of expression. It is primarily a *mood* of aspiration."

•

How shall we induce the mood of worship in a women's group?

Reaching God has often been likened to a radio. This suggests several analogies. To be tuned out are: late comers, squeaking doors, rattling dishes, inappropriate music, distracted leaders who rush around arranging books or chairs, elaborate introductions, announcements, prosiness, performers who help for prestige gained.

Worship should not be used as a mere introduction to a speech or program. It is an end in itself—not a "filler-in" until late comers have all arrived. Avoid the "orthodox trinity" of song, scripture, prayer, as in themselves constituting a worship service.

Often women consider repeating the Lord's Prayer as satisfying every condition of worship, but it is only a salutation. It labels a meeting as Christian, but does not induce a worship mood.

•

Now let us "tune in" these important points:—

A prepared leader. When Stanley Jones was asked the secret of his own devotional life, he replied, "I never undertake a public speech of any kind without at least an hour of prayer beforehand. I always try to have some job that is too hard for me."

A variety of materials. Different versions of the Bible help your own thought. Sacred poetry leads the imagination. Your own collection of poems which have helped you is invaluable.

Soft music. It helps prepare and relax an audience. This may be vocal, instrumental, or some worshipful hymn such as "Dear Lord and Father of Mankind."

Something done together. This unites the group whether it be a quiet hymn, a litany, the Shepherd Psalm, or the Lord's Prayer.

Silence. When it is prepared for, it is most worshipful.

Use of as many senses as possible. The old priests combined pictures, architecture, unseen music, odor of incense, the telling of beads and the taste of the sacraments. These help in realizing the presence of the Almighty, especially when combined with childhood associations and beloved companionship.

An ethical urge. Our purpose is not aesthetic satisfaction alone, but to secure courage to go out into life's perplexities with power to overcome them.

Exploring the Economic Paths to Peace

By John R. Scotford

"WHAT can I do to help prevent war?" is a question which a host of conscientious souls are asking in these days. The hope of finding at least a partial answer led several hundred people to attend the Conference on World Economic Coöperation which was held in Washington March 24-26 under the auspices of the National Peace Conference.

The reason for centering the attention of the nation's peace advocates upon economic issues at this time was twofold. The most compelling argument was that it is highly desirable for the peace agencies to present a united front, and that this was the one field in which this was possible. Another consideration was the widespread conviction that most wars have their rise in economic conflicts, and that the ultimate basis for peace must be laid by building up a sense of mutual interdependence between the nations of the world.

•

Previous to the meeting of the conference a committee of thirty economic experts representing varying points of view had prepared a twenty-eight page report which was presented for discussion and adoption. It was expected that this document would serve as the basis for a nation-wide campaign for peace.

The fundamental thesis of the conference was the statement, "We recommend as the cornerstone of American economic foreign policy that our government make every effort to promote a greater interchange of goods and services between its own people and peoples abroad and among the nations generally."

In support of this thesis it was stated, "Abundant trade between nations lessens the economic importance of boundaries; removes most of the causes of complaint about lack of access to raw materials that can justly be made by any state on the basis of peacetime needs; eases tensions over colonies insofar as those tensions are really rooted in economic grievances and are not simply matters of pride and prestige; lessens the likelihood of exploitation of consumers by foreign or domestic monopolies; makes debt payments easier for debtors and more probable for creditors; facilitates thousands of everyday adjustments that in turn prevent the development of social conflict within nations and between nations."

•

During the discussions it was made abundantly clear that the actual potency of certain alleged causes of war had been grossly exaggerated, such as the pressure of population in certain countries, the need of access to raw materials and the economic advantage of colonies. These are talking points rather than compelling objectives.

Strong endorsement was given to Secretary Hull's program of reciprocal trade agreements, although the question was asked, "Do the trade agreements concluded from 1934 to 1938 represent merely a last gesture toward international economic sanity in a world bent upon destruction, or do they mark the beginning of a new and more happy trend?"

It was argued in one of the round tables that any reduction in tariff, even though it did not bring reciprocal advantages, benefited this country because no nation could sell to us for long without buying in exchange, thus creating a market for our products.

Speaking more realistically, the experts reported: "There are two mountainous obstructions to world economic coöperation for peace and prosperity: (1) It is admitted on all sides that the economic system is working badly, resulting in depression, unemployment, and economic injustice, and this leads to pressure for national measures of control that often block international trade and further intensify economic troubles. (2) The existing state of political insecurity results in constant fears of war, jittery nerves, frantic arming, and pressure for national economic preparedness, which in turn prevents economic coöperation and heightens the fear of war. There is a circular relation between international economic troubles, a badly working economic system, and the dangers connected with political tension and insecurity. All of these problems must be attacked simultaneously if any is to be solved."

The relationship between the capitalistic system and war was looked at but not discussed at length.

•

In order to keep the conference unanimous in its findings an effort was made to avoid the discussion of the political factors in the economic picture, but this failed. The liveliest session of the gathering was spent in the discussion of two alternative drafts of the report on "General Political Insecurity." The two poles of thought were symbolized by the phrases "Collective Security" and "Isolation," although the two positions at times met and blended.

In general the youth and labor groups and the more avowed radicals felt that in the present conflicts which are going on in the world there were moral issues involved, and that in some way we should take action against the "aggressors."

Those who had helped to make the world safe for democracy last time were unwilling to point the finger of condemnation at any one. It was not that they wanted the United States to live for itself alone but that they felt it to be dangerous for us to in any way take sides lest we be drawn into the conflict.

In the final vote those tending towards collective security numbered 101 and those tending towards isolation numbered 96. It was then decided to make the report representative of both viewpoints, with all reference to aggressors eliminated.

Perhaps the greatest moral gain since the days of the World War is the reluctance of the more thoughtful people of this country to pass judgment on other nations. As one man put it, "No matter what we do in a situation such as confronts us today, we do wrong." Our Messianic complex is passing.

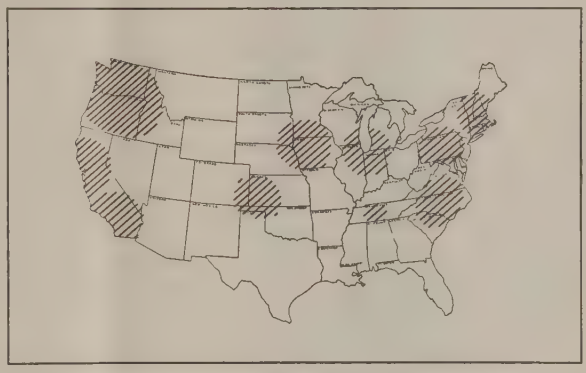
The cherry blossoms came out two weeks ahead of time to welcome the conference. At a banquet Father Ryan discussed the fallacy that the possession of raw materials is necessary to national prosperity, Senator Pope of Idaho (a former pillar of our church in Pocatello) made a cheerful pinch hit speech and Walter Van Kirk spoke with conviction but without antagonizing anyone.

The church was the pioneer in foreign relations. Through missions it has taught its constituency to think in world terms. Today we are discovering that every problem has an international angle. As usual, where the church leads, society follows.

Peace Institute [*Continued from page 199*]

June 15-June 25—*Iowa*, Grinnell College, Grinnell
June 19-June 29—*Pacific Northwest*, Reed College, Portland, Ore.
June 20-July 1—*Midwest*, North Central College, Naperville, Ill.
June 21-July 1—*Middle Atlantic*, State College, Pa.
June 21-July 1—*Northern California*, Mills College, Oakland
June 28-July 8—*New England*, Wellesley College, Wellesley, Mass.
June 29-July 9—*Southern California*, Whittier College, Whittier

Will you let us send you further information about the institute nearest you? Just send a postcard inquiry to the Council for Social Action, 289 Fourth Avenue, New York, N. Y.



Map showing areas covered by 10 Institutes of International Relations

To Coöperatives in Alaska [*Continued from page 202*]

On July 10, 1937, the United Christian Council of Alaska was incorporated. Its control is vested in the trustees of the Metlakahtla Christian Mission (William Duncan Estate), the Board of Home Missions and Church Extension of the Methodist Episcopal Church, and the Board of Home Missions of the Congregational and Christian Churches, and three trustees at large.

Recently the Woman's Baptist Home Missionary Society voted to apply for affiliation with the Council, a movement which, it is hoped, will develop into more interdenominational coöperation.

Mr. Schmidt will go to Alaska with Dr. Benjamin Myers, a Presbyterian layman of Kansas City who is one of the co-trustees of the William Duncan Estate, and will have the advantage of his counsel in this new parish.

Dr. Myers lived for ten years at Ketchikan, about a dozen miles from Metlakahtla, and knows the ways of the people in America's farthest territory to the north.

At Metlakahtla there is the largest church in Alaska, seating 600 people. Here Mr. Schmidt will preach. He will live with his family in a modern home and will meet here the problems manifested by an industrial world.

Only the simple grave of William Duncan and his austere home, now preserved as a shrine, will serve to remind these new missionaries that once a man came to bring to cannibals the message of Christianity.

The hospital at Grants follows the prevailing Spanish style of architecture

Fi
in Ne

Dr. Cornelius looks at some tonsils in San Mateo

From Albuquerque to Gallup, New Mexico, is 160 miles. The traveller on the Santa Fe Railroad or U. S. Route 66 would be inclined to say that the country is entirely empty, except for the town of Grants, where the train stops for coal and people pause to eat. But back over the hills are a number of "Plaza towns" whose Spanish speaking inhabitants are the descendants of the Spanish *conquistadores* who first explored this region.

Years ago our churches established the first schools in this region. Now the public school has taken their place. Intermittently we have held religious services in these villages. More

The doctor's car doubles as an ambulance

A Mexican patient ponders the privileges of the hospital

id

lexico

Trees do not grow on the main street of Grants

recently it has seemed that the greatest need of these people was for health facilities.

Ten years ago our churches established a hospital at Cubero, which has since been moved to Grants. It offers the only chance for hospital care between Gallup, which is 60 miles in one direction and Albuquerque, which is 90 miles in the other.

For the past year the hospital has been in charge of Dr. J. L. Cornelius, who is assisted by Miss Gertrude Reardon. In addition to his work in Grants he is employed by the Board of Home Missions to hold monthly clinics in the surrounding towns of Cubero, San Mateo, and Seboyeta.

These Mexican twins were helped into the world by Miss Reardon. Their names are James and Jewel Luna

The doctor took a burro on a bill, and so his young son has a mount

Miss Reardon and Mrs. Cornelius interrupt a washing to call on the twins

Worship Service

By Ada S. Bek

Prelude of Soft Music

Hymn: "Father in Thy Mysterious Presence Kneeling"

Leader reads poem—"Life"

"Life? and worth living?
Yes, with each part of us—
Hurt of us, help of us, hope of us, heart of us,
Life *is* worth living
Ah, With the whole of us,
Will of us, brain of us, senses and soul of us.

Is life worth living?
Aye, with the best of us,
Heights of us, depths of us—
Life is the *test* of us!"

Leader: At this time of the year hundreds of young people stand on the threshold of life peering into the future. Some are afraid, some wondering and perplexed, some courageous but all of them eager to test their strength in the world of men.

This great band of youth leaving our schools and colleges is the world of tomorrow. They thrill us and at the same time appall us and make us stop to think. Are we of the church meeting the challenge they make to us? Shall we criticize them when their feet seek new roads to travel or shall we let them know that we are standing by, ready to help, to encourage and most of all that we understand and pray God's blessing on them? Shall we not also be very sure to provide opportunities in the Church School, Young People's Societies and Summer Camps to keep ever before them Jesus' way of living? Can we not use our influence to remove some of the evil influences that our youth must withstand?

Leader (*or someone else*) reads poem—

IN DEFENSE OF YOUTH

We call them wrong!—God Pity us, the blind,
Imputing evil as our grandsires did,
When we explored new realms with feet and mind,
Uncovering what old fogies damned and hid!
The dreams, the wanton fantasies are there,
As you and I once knew them, loved them, till
We came to staleness and to foolish fear
Lest something change, be different, jolt our will!
'Tis life they seek, not sin, no sordid thing,
But joy in health, and beauty, and in all
The urge of thrilling bodies that would sing
And freely dance with laughter at earth's call.
Let's laugh with them, full knowing that when tried
By Truth or Duty, Youth is on God's side!

—Robbins Wolcott Barstow

Hymn: "O Life, That Maketh All Things New"

LITANY FOR YOUTH

Leader: O God, our Father, make us grateful to Thee for the youth of the world; for their spirit of wonder and eagerness, their unexpectedness, their desire to try new paths, their affection, their appreciation of beauty and fun and of the goodness of life,

Group: We beseech Thee, O God.

Leader: That the church may be alert to serve the youth of the world, to serve the spiritual needs of their growth and development,

Group: We beseech Thee, O God.

Leader: That we may recognize the rights of *all* young people and not desire more than their share for those we know and love,

Group: We beseech Thee, O God.

Leader: We pray for those who have just left school and college and will be faced in the larger world by lack of sympathy with high ideals, or will be disheartened by conditions under which they must work. That they may have strength and courage to keep their vision, and perseverance to work it out in more living ways,

Group: We beseech Thee, O God.

Leader: God, forgive us our part in making a world in which young people find it so hard to live and love. May we be aware of their difficulties. May we be always ready to encourage and aid youth in its fight for high and noble living. Create in us such a sincere and fervent love of one another that we may be ever true to that vision for the world that was expressed in the life and words of that young Nazarene, even Jesus Christ. *Amen.*

Hymn: "Dear Lord and Father of Mankind." (Sing three verses. Read silently as a prayer of benediction the last two verses while music is played softly.)

Dr. Paul R. Reynolds, Field Secretary of the Education Division of the Board of Home Missions, formerly a missionary in China, contributes the following true story which is appropriate to use in connection with this service:

YOUTH—INDOMITABLE

A story from the war areas in Shansi China came recently in a letter from one of the missionaries stationed at Fenchow. The Japanese invasion of Shansi and the impending occupation of the City of Fenchow made it seem wise to close Memorial High School. The National government had established a large barracks just outside the city and quite near the mission compound and schools.

Teachers and students alike however wished to keep the school open. It was finally decided to move the whole school, teachers, students and as much equipment as possible. They would move to a distant part of the province away from the main theater of the war. Carts were hired to carry some of the equipment. Both students and teachers said they could walk because all sorts of carts were difficult to hire because of the fleeing people.

After ten days of exposure and danger, for enemy planes were

[*Continued bottom of next page*]

What Women Are Asking

By Mrs. E. E. McClintock

Part II*

OTHER WAYS OF BECOMING INTELLIGENTLY INFORMED

Another group, made up of business and professional women, conduct an "Idea Exchange." One evening each week they meet at dinner at six, adjourning at eight so other appointments may be kept. Topics for discussion are chosen by the chairman, from suggestions given by the members. These are announced in advance and no one is urged to come but comes only because of her desire for information in the given field.

An "Autocrat of the Supper Table" who may be either a member of the group or an outsider, but is always the best informed person available on the particular subject, opens the discussion. The whole occasion is most informal.

The "Autocrat" remains seated and makes his opening statement as soon as dessert is served. The discussion is real conversation, not simply questions and answers. The topics usually concern current issues of political, social or economic significance; they may be purely local or of world-wide interest.

Though this group is so loosely organized, with no dues, no officers, and no promotion, the vitality of the discussions has kept it going over a period of years, though of course with changing personnel. Out of a membership which remains at about 30, the attendance averages fifteen; a larger number would detract from the informality of the program.

SECOND QUESTION

"How can we raise the money we must raise and not become too much involved in money-raising schemes to the neglect of spiritual and mental development?"

In answer to this question, may I first pay tribute to the groups of church women whom we have met in every state—I mean those who have kept the church up to its apportionment giving, helped pay the minister's salary, kept churches in repair, bought supplies, and in hundreds of seemingly impossible ways, have kept a needed work going.

However, we sometimes share the concern expressed in the above question, and wonder, listening to reports and participating in business sessions, if money-raising is in danger of becoming the chief aim of existence instead of the means to a great and significant end.

It would probably be very wholesome discipline for some of us to sit on the sidelines at some of our sessions and become objective observers. From this perspective we might ask ourselves concerning our money-making methods:

Are they good business—or are we spending in time, nervous energy, and material goods as much as or more than we bring in?

Are they ethically right—or are we using schemes for the sake of the church that are not in keeping with the ideals for which the church stands?

Do they help to promote Christian fellowship among our groups—or are we allowing small jealousies, unfriendly rivalries, or irritabilities from over-tired nerves to creep in?

Do they fall into the rightful place in the whole world-wide enterprise of the Christian church—or are we allowing them to become all-absorbing?

Do they lead to a better understanding of a great cause and devotion to it—or do we rather have a too easily acquired feeling of self-satisfaction and achievement which blinds us to opportunities for greater accomplishment?

Many women's organizations are contributing to the church apportionment by methods which would rate high by every one of these standards.

Many have a comprehensive financial plan which includes the direct contribution but also provides a way in which women may use the work of their hands and the products of their gardens to advance the work of the Kingdom—and without lowering the dignity of their cause. We must evaluate, plan, and execute in a way worthy of our high calling.

*Part I appeared in the April number.

Worship Service [*Continued from page 208*]

bombing fleeing refugees on the open roads, the party arrived. Carrying bundles and books they reached a little secluded city in the hills of Southern Shansi. Tired, travel-worn, dusty, with worn-out shoes they came but in good spirits and still determined to go on with their study. After a meal and a night's sleep they were ready for class work, they said.

We are reminded of part of the cable sent by President Herman Liu of Shanghai University which said, "Classes have begun. We are carrying on. The educational front is more important than the military front."

Better Kindergartens in India

In the April Missionary Herald we were told how American Board physicians and nurses work for "Better Babies in India."

But what is done for the babies when they become toddlers; when they reach the age in which characters are formed for life?

Thirty-eight years ago Mary Ballantine Harding, missionary and daughter and granddaughter of missionaries, opened the first kindergarten in the Marathi Mission, probably the first in that Western India area.

A year later she opened the first class for training teachers of kindergarten children. This grew into a school later named for her: the Mary B. Harding Kindergarten Training School in Sholapur. In its library may now be seen the pictures of the graduates of every training class since its founding.

Mary Harding was succeeded as head of the school in 1915 by Louise Wheeler, graduate of Teachers College, Columbia University, and one of our finest educators, who had already been associated with her for three years. In 1930 Miss Wheeler married Rev. James F. Edwards, and is now in Poona, training the wives of theological students.

Kindergarten Children

Training School Students

Margaret Gail Hammaker, who received her kindergarten training where Miss Harding did—at Oberlin—is present head of the School, many of whose students are sent to it by other missions, which pay fees to the institution.

•

"The majority of our students are Christian girls," she says, "between the ages of sixteen and twenty-five. In the last few years, however, there have been six Hindus, five of them Brahmins. One is at present living in our hostel, although her food is sent from home each day.

"Hand-in-hand with the training school work goes that of the practicing school, with about two hundred children between the ages of four and nine in: nursery school; kindergarten; infant class; Standard I; Standard II.

Training school students and doll houses they have made

"The students in training to become good teachers of little children and good mothers and homemakers live in families in a semi-cottage system, thus learning how to care for a home, plan meals, choose food in the market and cook it, budget and keep household accounts.

"Their studies in Mothercraft include: lectures by doctors; visits to health centers and clinics; a special course in child study; special training in religious education methods, with practice in day and Sunday schools; sewing for babies and young children; the meaning of marriage and sex hygiene.

"As Sholapur is a large industrial town there are creches and maternity hospitals and centers which are of great help to us. Doctors and others engaged in health work are available. Among other advantages are: the annual Arts and Crafts Ex-

hibit; educational moving pictures by the Advanced Visual Instructional Association of which we are a member; and membership in two libraries—though these are limited in scope.

"Every effort is made to keep the training really Indian. Expensive foreign materials and equipment are taboo. Emphasis is placed on simplicity—clay from the fields, paper and paint from the village bazaar; waste materials like old clothes, spools, boxes, bottles, used for 'handwork.' Indian music is rapidly replacing Western songs in the kindergarten."

A Government Backward Class Officer and a Government Inspectress of Girls' Schools comment:

"The nursery school and kindergarten school system is ideal. How splendid it would be if our municipal and local board authorities could appreciate and try to adopt this idea of starting education at three years of age."

"The institution is following a line of training not treated by any of the other training institutions, and one which should prove of great value in the schools."

Miss Miriam Rogers who, like Miss Harding and Miss Hammaker, received her special training at Oberlin, joined the staff of the school last November.

Sunderbai

She was an old lady with blackened teeth and stringy gray hair. She was standing in front of her mud and stone house.

"This is Sunderbai," said the Indian pastor's wife to Mrs. Florence H. Moulton of Rahuri, India. "Sunderbai, the mother of Jevanrao."

For a moment Mrs. Moulton struggled to place the name. Then she recalled a fine looking, broad shouldered straight man in the uniform of a railroad official. His mother! Oh, yes, Jevanrao had come from this village she remembered.

The house was clean and trim. On a mat spread before the door Mrs. Moulton sat down to chat with Sunderbai. Soon other women came and joined them and the problems that women face the world over were discussed.

"Grandma," said Mrs. Moulton finally, "You read the hymn from my book to the women."

Sunderbai's hands flew to her face. "I can't read," she said. "Oh, but of course you can read," urged Mrs. Moulton. "No, no," she repeated, then drawing herself up proudly she added:

"But I have educated ALL my children. They all know English even. All my grandchildren too. I don't need to read."

Sunderbai

Mrs. Moulton continued gently, "But, grandma, you read your Bible? You have learned some prayers? Surely you must have done so since you have raised up so many fine Christian men and women."

The old eyes brightened. "I know one prayer," said Grandma Sunderbai. "That is all I need. At night I am always tired and I can't pray long. I put my hands together, so," raising them palm to palm before her face, "and I say, 'God is love' and then I say, 'O Lord have mercy on me a sinner'—and then I go to sleep."

The brilliant sunset soon began to fade into blue and gray. Gradually the women started home chattering as they went and balancing their babies on their hips. At last only Grandma and Mrs. Moulton remained. Taking both of the American woman's hands in hers and bending down until her forehead touched them, Grandma said tenderly, "Come again—I am old. Come again SOON."

Eight Churches and Two Parsonages

The Life Story of C. W. Smith,
The "Building Parson" of Alabama and Florida

I was born at Augusta, Georgia, March 25, 1873. My father died in the early part of 1881 leaving my invalid mother with two children, a sister and myself. Mother was a joyful Christian in spite of her physical handicap. She carried sister and me to church and Sunday school every Sunday.

My first reading was done in the Catechism. When very young, I sat on the pulpit one Sunday and repeated the Ten Commandments by rote. For this, I received a copy of the New Testament in which I finished learning to read. Because of her lack of health, my mother had to depend upon sister and me for support. So instead of schooling, we were both put to work.

At the age of nine years, I began working in the cotton mills in Phenix City, Alabama. I soon got tired of the long hours and low pay, and secured a job as an apprentice in a carriage shop in Columbus, Georgia. I followed this trade until I entered the ministry.

•

In 1890 my mother died. This same year I married Miss Linnie Estes. To this union ten children were born—six boys and four girls. Our second child, a boy, was drowned in 1908. Nine of the children are living today, all grown and married. My oldest son is Gerald A. Smith, superintendent and pastor of the Latin-American Institute of Tampa, Florida.

In 1901 Mrs. Smith and I joined the Congregational church in Phenix City, Alabama, where we worshipped for several years. In the spring of 1907 I received the Baptism of the Holy Spirit and felt the call to the ministry. I realized that I was unprepared, but the urge was too great to be set aside.

My first church was located near Perote, Alabama. In the same year I was ordained. I accepted another rural church near Brantley, Alabama, serving these two churches by train and buggy until 1910.

C. W. Smith, veteran church builder

With the help of my wife and girls we ceiled the inside of the Brantley church, made comfortable pews, and built a nice pulpit set.

In 1909, I organized Smith's chapel and built them a church out of an old barroom which had been closed on account of the coming of prohibition in Alabama. In the year of 1911 I organized a church in the city of Brantley, Alabama and bought a building lot, but the church failed before we could erect a building.

In 1912 I began to preach from house to house in the Horse Creek community. This later developed into the Little Creek church, which was organized in 1913. In March of the same year we remodeled the inside of the Wesley's Chapel church at Henderson, Alabama.

In October, 1914, I organized a church at Heath, Alabama which later failed. We did not lose the membership, however, as they went to another of our churches only six miles away.

In 1915 I found a Baptist church which had ceased to function near Opp, Alabama. After a week of revival meetings this was organized as a Congregational church. It was a very active church for a while, but does not exist today.

In this same year, I organized the Indian Creek church, which had been a preaching station for several years, and built them a church building.

•

About this time I bought a small farm in the New Home community near Andalusia, Alabama, and moved there, taking the pastorate of the New Home church and Antioch. I put a new foundation under the New Home church, repaired the steps and windows. In 1919 we remodeled the Antioch church and painted it inside and outside. In this same year I also painted the Henderson church inside and outside and decorated the interior.

A wind storm destroyed one of our churches in West Florida in 1921, and I was asked by the Superintendent to see what could be done about getting it started again. I found a few members still holding on, worshipping under an oak tree near the site of the old building. After a week of meetings we reorganized the church and built them a rough building which served

as a worshipping place for several years.

On the Andalusia circuit I organized a Sunday school at Coldwater, six miles from the Antioch church. I hoped to complete a church organization in this community, but several years passed before this was achieved.

•

In 1924 the superintendent persuaded me to give up the work in Alabama, most of which I had served for more than ten years, and go to West Florida to take over a group of churches. Before moving I had to paint the uncompleted parsonage at Crestview.

Soon after arriving we began tearing down the old frame church and built them a very lovely brick-veneer building, beautifully painted, decorated and furnished. We then persuaded the Pyron's Chapel church to tear down their rough building and replace it with a better one. This building was also fully equipped with modern furniture and stained glass windows. While on the Crestview field I went back to the Coldwater community in Alabama and organized the church.

I gave up this work in West Florida at the end of 1926 and took a group of churches around Tallassee, Alabama, in January of 1927. On this field I repaired the Mount Olive Church building, built a choir platform, put in a new floor, and painted it inside and outside. I also built a parsonage with the understanding that the church was to take it off my hands when it was completed, but the church failed to purchase it and I had to sell it to private individuals.

My next move was back to my old home, Phenix City, Alabama. In March, 1928, after a year we organized the United Church of Phenix City, with 59 members. For several months, we had to worship in the home of one of the members.

We began to build a church and in June, 1930, dedicated it free of debt. The building was finished at a cost of $7,000.00, most of which was secured in the city itself. It was a brick-veneer building and very neat.

On Sunday night, December 21, 1930, after a very impressive Christmas exercise, the building was destroyed by fire. I stood there and watched the best work of my life go up in flames. After a few days to plan our way out, we began to rebuild. With the little insurance we had and other donations given by friends, we were able to dedicate a new building in May, 1931. After another year I thought it best to turn the church over to a younger man.

Church at Crestview, Florida, built by C. W. Smith

•

By this time I had become known as the "Building Parson." At the request of the superintendent I took the job of going over the state of Alabama in an extensive building campaign.

During this period, I remodeled the church and parsonage at Garden City and painted both buildings inside and out. I also wrecked an old school building at Antioch in South Alabama and built a five-room parsonage for the church.

At the same time, I built a church for the people of the Coldwater community of which I have spoken before. I then ceased my work as a builder and settled down again to a parish.

In April, 1933, I moved to my last parish as an active pastor. This was the Hackleburg Group in North Alabama. In 1934 I organized the Community church at Hackleburg. In October, 1934, the Fairview church burned and I was called upon to take up my tools and do the task which had always given me such pleasure. In May, 1935, this beautiful frame building was completed and dedicated.

•

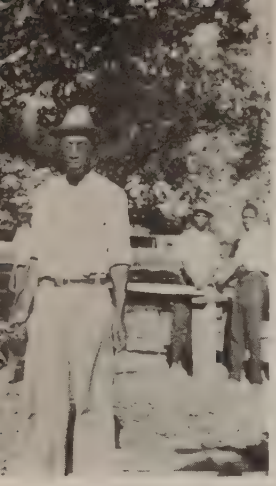
Such a report would not be complete without paying a tribute to Mrs. Smith. She has sacrificed and undergone many hardships in order that the work of the Kingdom might go forward. She has been a constant source of inspiration to me throughout all these hard years.

Many of the children have worked days and weeks without pay on these projects just for the joy and satisfaction that they received from the service itself. I feel that I have been greatly handicapped by not having an education, but I have used what talents I had. Many have done more work, but none have been more willing than I to give of his best to the Cause of Christ.

During my thirty-one years in the ministry I have preached 3,902 sermons, baptized 393 adults and 23 children, received 612 members, made 10,396 visits, organized eight churches, reorganized one, erected eight church buildings, repaired nine others, built two parsonages and repaired three others.

Camera News

By Dorothy P. Cushing



DESCENDANT OF A KING

Sekulu Gonga, head carpenter at Chilesso, West Africa, who comes from a royal family. He made all the furniture in the home of Rev. and Mrs. Duane V. Waln. He is a good craftsman and earns 30 cents a day—which in Angola is a very good wage.

HAPPY LANDINGS—IF ANY!

Mrs. Duane V. Waln is being carried in a hammock over a rather precarious looking bridge. So we see travel in West Africa is not always de luxe or wholly without its apprehensive moments.

CHILESSO STOREHOUSE (right)

This is the way one tribe, some distance from the Walns, store their corn. The young man, a capable blacksmith, carpenter, and mason trained by Rev. Henry A. Neipp, acted as foreman for Mr. Waln when the Swanson Memorial School was built.

CAN YOU IDENTIFY THEM? (right)

Chilesso folk stage a little picnic. Here are: Dr. Mary F. Cushman, Chilesso; Dr. H. Veazie Markham, Dondi; Miss Una J. Minto, Dondi; Mrs. Duane V. Waln, Chilesso; Miss Florence G. Malcolm, Chilesso. The arm and plate belong to Miss Mary W. Hurlbut, Dondi.

INSUFFICIENT EVIDENCE! (left)

Genial Richard Slade Webb, Bailundo, West Africa, and Mr. Bodaly of the English Mission try to prove they are entitled to membership in the T.T.T. Club, or, they say, "Tummy Touches Table" Club.

RAW MATERIAL

Here are a group of pagan children who have come to a kindergarten conducted by Means School girls in Dondi, West Africa. It's good for them and good for the girls, who spend week-ends in villages putting on demonstrations.

LEVEL HEADS AND CHINS UP

Children learn early to carry wood and baskets on their heads. They soon become helpers to mother and learn this seemingly difficult balance easily. Here are some from a village near Dondi, West Africa. Note the mischievous little face in the front.

WHAT IS IT?

An arch made after a circumcision camp in West Africa, to display parts of all the animals eaten during the camp. Note the jaw bones, skulls of animals, horns, feet of wild pigeon, even one rat. The gourds and bark cloth used by the boys and leaders are also hung on the arch, adds Miss Mary W. Hurlbut.

HE'S WORKING HIS WAY THROUGH KINDERGARTEN!

Honest, Injun! Mrs. Merlin W. Ennis, of Sachikela, or Elende, West Africa, says "This is Paris—not Maud, raking hay. He is not on Mt. Ida but on Mt. Elende. He is earning his entrance fee to the Merlin Ennis Jr. Kindergarten which you see in the background."

Boys and Girls of America

Jack Meets the Desert

EVEN though it is a murky place which sometimes gets terribly sloppy, Jack did not want to leave Chicago. He likes to swim in the summer and skate in the winter. His hobby is taking pictures of locomotives, and it would be hard to find a place where there are more engines around than in Chicago.

But the doctor said that Anna, his eight-year-old sister, needed a climate which was warm and dry—which Chicago usually isn't. She was too young to be sent away by herself, so the family decided that it would have to go along, too, even if that meant moving "out on the desert." As Jack's father worked in the post-office he applied for a transfer to Arizona, and found himself assigned to Phoenix, which is growing so fast that it needs postal clerks.

•

Jack kept wondering about the desert all the time the family was packing up. He was afraid that it would be like the sand dunes along the south shore of Lake Michigan. It's lots of fun playing in them for an afternoon, but he suspected that he would get tired of shaking the sand out of his shoes all the time. He hoped there would be some camels around, and he thought that an oasis might be an interesting place.

He enjoyed the long trip of three nights and two days from Chicago on the Santa Fe. All his life he had wanted to take a real train trip, and this was it all right. The last day he began looking for the desert. Rivers just weren't, and there did not seem to be many people around, but it really wasn't the sort of country that he had been expecting. It didn't look like a desert.

The train reached Phoenix the first thing in the morning, and Jack certainly was surprised. He had expected the air to be warm and summery, but he wasn't looking for a real city with good pavements, street cars and some large buildings. Many people were wearing big hats, boots, and bright colored kerchiefs for ties, but his father explained that they were just "dressing up" for the Rodeo and did not do that all of the time.

Father had gone ahead and found a house for the family. It was a bungalow on a street lined with palm trees—and there were oranges growing right in the back yard. To pluck them from the tree and eat them on the spot was a new experience for Jack.

Thanks to the cactus, the Arizona desert has a funny skyline

"But where's the desert?" Jack kept asking.

"Down the road a couple of miles," answered his father.

"But why isn't this desert, too?"

"We're in the Salt River Valley," explained his father, "and it's irrigated with water from the Theodore Roosevelt Dam, which is seventy miles or so up in the mountains. They've got enough water up there to last for a year, so we needn't worry about a drought. You keep your eyes open and you'll see somebody irrigating their lawn. They don't sprinkle, they flood!"

•

Sunday Jack and his family went to the First Congregational Church. They found it to be a rather small stucco building to which a large room was being added in the rear. After service Jack went around to have a look at what was being built. He met a couple of boys in scout uniforms who seemed to be very much interested in what was going on.

"Are the scouts putting up this building?" he asked.

"Not exactly," answered one of the boys, whose name proved to be Arthur. "We're just helping. You see Troop Ten and the men's club and the women's society all got too big for the church. Even when you move the seats around there isn't as much room as we need.

"So Mr. Line—he's the minister—and Doc Boynton—he's our scout master—and some of the others got together and decided something had to be done. They

thought that we were smart enough to put up a building if only we could secure the materials.

"Friends of the church gave $500, and the Church Building Society in New York loaned us another $500, and that bought the lumber and hardware, and everybody comes around of an evening and shows what they can do. Some of the scouts are water boys and some can saw and nail and others just lend encouragement. Mr. Anthony used to be a builder, so he's bossing the job. He's done so much work that we're going to call it 'Anthony Hall' after him."

"But what do the scouts do around here besides this?" Jack asked.

"Lots of things," answered Arthur. "Troop Ten is the oldest troop and the biggest troop in town. We've been going for fifteen years, and last year we had 77 scouts registered, and twelve of those were Eagle scouts. You can't beat Troop Ten. Last summer 23 of us went to camp."

"Do you camp out on the desert?" Jack enquired.

"Where else would you go in a country like this?" answered Arthur. "Just so you don't forget to take along plenty of water, you're all right."

"I've never been out on the desert, and I'm terribly curious about it."

"Like to go for a ride this afternoon? I'll show it to you," offered

Anthony Hall, which the scouts helped build for our church in Phoenix, Arizona

Arthur. "When my family first moved to Phoenix I wanted to see it, too."

That afternoon the two boys rode their bicycles together out on the edge of the town.

"You can almost draw a line where the desert begins," Arthur explained. "On one side nice juicy things like oranges and grapefruits grow; on the other everything is hard and prickly. That's because there is water one place, and none the other."

Soon they came to the dividing line. On one side of the road was a field of long staple cotton while opposite it the sandy soil was bare except for little clumps of wiry grass and an occasional plant well embroidered with stickers.

"So that's cactus!" exclaimed Jack.

"One kind, but there is no end to the different varieties. My father says that most of them look as though they had been designed by a cartoonist. They are always hard and green and just bursting out with sharp points. That's one reason why scouts do not wear shorts in this part of the world."

"Is the cactus good for anything?" asked Jack.

"They say that the cows sometimes eat it, but I never caught one at it," answered Arthur. "Some kinds aren't as tough as others. In the springtime they have flowers, and when the desert blossoms it surely is a lovely place."

"There certainly is a lot of room to scramble around over."

"Yes, and up in the mountains there are some great spots to camp. The scouts have a place with houses like the cliff dwellers used to build —and a swimming pool to flop into when you're hot."

"My! I'm glad we moved out here!" exclaimed Jack as they started back towards the city.

For Rural Life Sunday, May 22

The Rogation Days which were set apart by the Christian Church for the offering of special prayer to God for his blessings on the fruits of the soil furnish the roots from which Rural Life Sunday has sprung. Today as never before there is need for developing a sense of comradeship on the part of the people who live and toil in the countryside throughout the world. As never before we are becoming aware of the interdependence of town, city and country; of industry and agriculture.

An interdenominational program of worship has been prepared which can be secured from the Town and Country Department of the Board of Home Missions at 287 Fourth Avenue, New York City.

Sealacon: Our Alabama Young Peoples Conference

By James E. Walter

FOR seven days each August a farm in southeastern Alabama becomes a camp ground of Christian fellowship for white youths who live on the sandy flats of the cotton belt. Tall trees and much sunshine are ever in abundance. Delightful weather can be assumed. For six years sunshine has favored Sealacon weeks. The absence of rain becomes a blessing for campers whose nearest protection is a farmhouse roof some distance up the hill.

Responsiveness to Christian leadership is one of the distinguishing marks of this brief school in life. The young men and women of this rural area in Alabama are financially pinched by limited resources, but they are abundantly blessed with potential brilliance. They have been forced to live close to the margin of material necessities, but hardship has often been fertile soil for singleness of heart and loftiness of purpose.

The youth of Sealacon can be depended upon to make good use of property and available resources. Their stewardship has been groomed by grim circumstances. Their trusteeship has been sharpened by awareness of God as the Giver of every good and perfect gift. The conference ground itself bears several testimonies to the responsibility of the folk who come, as well as to the wisdom of our church extension workers.

The swimming pool that has been built and rebuilt on various occasions during the last few years does not sparkle with the beauty of the Vermont marble exhibited in the tanks of larger cities. Neither does the little spring which feeds the Sealacon reservoir rival the natural fountains that pour forth freely from the hills in the Green Mountain State.

Nevertheless, even the casual observer cannot fail to note that the trough which channels that little stream of water in Alabama has been harnessed by native rough pine. The campers themselves felled the timbers for these boards. The lumber for the walls and floor of the pool came from the same kind of home industry.

One way of getting a drink at Sealacon

Recently the non-Congregational Christian church families of the community have been solicited to share in the support of a more permanent construction that will provide swimming opportunities to the nearby boys and girls for the entire summer.

These steps may seem small and easy, but in reality they spell out sacrificial labor and mental perspiration. One drawback is the fact that all adults in these areas of the South are not as yet convinced that members of the opposite sex should appear in the abbreviated costume of modern bathing suits. Hence the very appearance of a swimming pool in the midst of a youth conference provides a target of severe criticism.

The way these boys and girls agree to regulations and abide by common sense agreements is more than a defensive measure. Principles of democracy are practiced. Positive experiences of self-government emerge.

The objectives of self-support dominate the financial habits of the group. Meager monetary reserves are recognized. Cash does not grow plentifully on the cotton plants of home owners or sharecroppers.

But thanks to diversified farming, the campers can bring peanuts, watermelons, black-eyed peas, butterbeans, tomatoes, corn, smoked pork, chickens, and cantaloupe for their respective share of the provisions. No subsidy of any sort has ever been requested.

Their only aid has been in the form of leadership. Our Home Mission dollars support the labors of Marguerite Davison. Her effective hard work and consecrated devotion are a major factor. One lad sighed deeply as he said, "Gosh, I don't know what chances for real living we ever would get if it wasn't for Miss Davison."

Every summer our churches send young men and women from colleges and seminaries into areas of home missionary need. This band goes forth under the banner of Student Summer Service. The southern personnel of this youthful staff clearly shows that college youth of our own institutions is gratifyingly adequate for the task of planting church schools and nurturing daily vacation Bible classes.

These young people come from our Home Missionary churches. They not only respond to the teachings of sociology, psychology, and

pedagogy, but they also incarnate a religious discipline that is heart warming and persuasive.

Under the supervision of a church extension worker, community problems are faced frankly. These ambassadors of Christ are our witnesses to faith in the Gospel for whosoever will believe. Their personalities are winsome. Their message is abundant life. Through drama and friendly leadership in recreation they appeal in accents of love to the children.

In this day when certainties seem so rare in many aspects of life, firmness of religious conviction is heartening whenever found. The young people in Sealacon gave expression to their Gibraltar-like faith in the implications of the Christian Gospel by the type of worship programs they prepared and by the spirit of leadership they exercised.

One evening illustrates. After a hilarious hour of rough and tumble playing at the pace of "Capture the Flag," the entire camp was able to shift at once to a mood of calm and tranquility beneath a corona of brilliant stars. After much excitement they were quite capable of being still in communion with God. After much bodily expenditure they were able to stretch out their minds to reaches that included the Milky Way.

Personal conversations also revealed the simplicity of faith that girds their scientific quests. A twinkle of eye that will not recognize discouragement as inevitable defeat, and a singleness of heart that is fixed on goodwill were characteristics of the most promising Sealaconites. Even with the handicaps of poor equipment, our home missionary churches are providing many young people with opportunities for clear sight and sturdy confidence.

Congregational and Christian Summer Conferences

(including interdenominational conferences shared by our churches)

Age* Group	State or District	Date	Conference Location	Correspondent or Dean
HY	Alabama	July 11–17	Southern Union College, Wadley, Ala.	Miss Marguerite Davison, Thorsby, Ala.
HY	Alabama (South and West Florida)	Aug. 1–7	Camp Sealacon, Route No. 2, Skipperville, Ala.	Miss Davison
HY	California (North)	July 31–Aug. 6	Zephyr Point, Lake Tahoe, Calif.	Rev. F. R. Morrow, 1st Cong'l Church, Berkeley, Calif.
	California (North)	Aug. 7–14	Lokoya, Calif.	Rev. Elmer Benedict, 271 E. 9th St., Pittsburg, Calif.
HY	California (South)	June 13–18	Greenhorn Mt., Kern County, Calif.	Dr. E. D. Gaylord, 313 W. 3rd St., Los Angeles, Calif.
S	California (South)	June 18–25	College Conference, Camp Arbolado, Seven Oaks, Calif.	Dr. Gaylord
HS	California (South)	Aug. 22–27	Camp Marston, San Diego, Calif.	Dr. Gaylord
H	California (South)	June 25–July 2	Central Area, Camp Arbolado, Seven Oaks, Calif.	Dr. Gaylord
HY	Colorado	July 17–22	Camp Scrooby, Geneva Glen, Indian Falls, Colo.	Dr. A. J. Sullens, Mack Bldg., Denver, Colo.
	Colorado	June 19–25	Boulder School of Missions, Denver, Colo.	Mrs. G. E. Armstrong, 1226 Downing St., Denver, Colo.
Y	Connecticut	June 23–July 1	Fellowship Conference, Camp Claire, Hamburg, Conn.	Rev. R. F. R. Peters, 145 Beardsley Park Ter., Bridgeport, Conn.
H	Connecticut	June 24–July 2	Storrs, Conn.	Rev. Alden Mosshammer, Old Greenwich, Conn.
H	Connecticut	July 1–8	Gunnery School, Washington, Conn.	Rev. J. M. Deyo, Brookfield Center, Conn.
HY	Florida	June 4–11	Camp Immokalee, Keystone Heights, Fla.	Miss Pattie L. Coghill, 117 W. Forsyth St., Jacksonville, Fla.
HY	Georgia (South)	May 30–June 3	Glynn Haven Estates, St. Simon's Island, Ga.	Miss Coghill

(*I indicates for intermediates; H—high school age; Y—young people above high school age; S—students; A—adults.)

Age* Group	State or District	Date	Conference Location	Correspondent or Dean
HY	Georgia (North & Middle)	July 4–9	Camp Viola, Mountville, Ga.	Miss Coghill
HY	Idaho	July 13–22	Pilgrim Cove Assembly, Payette Lake, Idaho	Rev. H. W. Johnson, Sonna Bldg., Boise, Idaho
A	Illinois (South and Indiana)	Aug. 15–19	Merom, Ind.	Rev. S. E. Greene, Merom, Ind.
H	Illinois	June 29–July 6	Tower Hill Camp, Sawyer, Mich.	Miss Sallie A. McDermott, 19 S. LaSalle St., Chicago, Ill.
H	Illinois	July 7–14	Tower Hill Camp, Sawyer, Mich.	Miss McDermott
YA	Illinois	July 16–23	Tower Hill Camp, Sawyer, Mich.	Miss McDermott
H	Illinois (South and Indiana)	July 17–24	Merom, Ind.	Rev. W. G. Giersbach, 487 Powers Lane, Decatur, Ill.
H	Illinois (South and Indiana)	July 24–31	Merom, Ind.	Rev. R. E. Emmert, Cynthiana, Ind.
H	Illinois	July 25–31	East Bay Camp, Bloomington, Ill.	Miss McDermott
H	Indiana	June 27–July 3	Taylor Univ., Upland, Ind.	Rev. Cleon Swarts, 919 S. Main St., Goshen, Ind.
Y	Indiana	July 3–10	Taylor Univ., Upland, Ind.	Rev. Alan Jenkins, Elkhart, Ind.
HY	Iowa	June 8–15	Grinnell College, Grinnell, Ia.	Rev. R. J. Montgomery, Grinnell, Ia.
HY	Kansas	June 6–16	Camp Eureka, Manhattan, Kans.	Rev. G. J. Witherspoon, McPherson, Kans.
HY	Louisiana	Aug. 3–8	West Monroe, La.	Rev. R. L. Woodward, 829 N. W. 13th, Okla. City, Okla.
HY	Maine	Aug. 29–Sept. 5	Camp Manitou, Washington, Me.	Rev. W. I. Bull, Waterford, Me.
YA	Massachusetts	July 5–16	Craigville, Mass.	Rev. F. E. Duddy, 112 Upland Rd., Cambridge, Mass.
H	Massachusetts	June 26–July 3	Amherst State College, Amherst, Mass.	Rev. Ray Gibbons, 69 Massasoit St., Northampton, Mass.
H	Michigan	June 23–29	Olivet, Mich.	Miss Helen Boyd, 401 Am. State Svgs. Bank Bldg., Lansing, Mich.
H	Michigan	June 26–July 2	Benzonia, Mich.	Miss Boyd
H	Michigan	June 29–July 7	Olivet, Mich.	Miss Boyd
Y	Michigan	July 10–16	Olivet, Mich.	Miss Boyd
A	Michigan	July 10–16	Olivet, Mich.	Miss Boyd
S	Middle Atlantic (interdenominational)	June 10–18	Student Christian Movement Conference, Eagles Mere, Pa.	Dr. H. W. Thompson, 3601 Locust St., Philadelphia, Pa.
HY	Middle West (interdenominational)	Aug. 22–Sept. 3	Lake Geneva Youth Camp, Conference Point, Lake Geneva, Wis.	Rev. I. M. Gould, 203 North Wabash Av., Chicago, Ill.
HY	Minnesota	June 28–July 6	Camp Ihduhapi, Lake Independence, Loretto, Minn.	Rev. G. E. Stickney, Fergus Falls, Minn.
H	Missouri	June 26–July 3	Drury College, Springfield, Mo.	Dr. C. C. Burger, 6501 Wydown Blvd., St. Louis, Mo.
Y	Missouri	July 17–20	Camp Aurora, Lebanon, Mo.	Dr. Burger
HY	Missouri	July 20–25	Camp Aurora, Lebanon, Mo.	Dr. Burger
HY	Montana	July 12–21	Camp Mimanagish, Big Timber, Mont.	Rev. R. N. England, Hardin, Mont.
HY	Nebraska (western)	June 5–11	Curtis, Nebr.	Miss Gertrude L. Hanford, 410 Barkley Bldg., Lincoln, Nebr.
H	Nebraska	June 26–July 2	Doane College, Crete, Nebr.	Miss Hanford
Y	Nebraska (interdenominational)	June 7–13	Riverside Park, Milford, Nebr.	Miss Hanford
HYA (girls-women)	New England (interdenominational)	July 11–19	Missionary Conference, East Northfield, Mass.	Mrs. M. F. Allbright, 14 Beacon St., Boston, Mass.

(*I indicates for intermediates; H—high school age; Y—young people above high school age; S—students; A—adults.)

Age* Group	State or District	Date	Conference Location	Correspondent or Dean
HYA	New England (interdenominational)	July 19–30	Religious Education Conference, East Northfield, Mass.	Dr. H. W. Gates, 14 Beacon St., Boston, Mass.
A	New England (interdenominational)	July 25–Aug. 6	International Leadership School, Geneva Point Camp, Lake Winnipesaukee, N. H.	Dr. J. Q. Miller, 18 Asylum St., Hartford, Conn.
HYA	New England (interdenominational)	Aug. 21–28	Northern N. E. School of Religious Education, Durham, N. H.	Dr. Ruth R. Miller, 16 Chestnut St., Medford, Mass.
S	New England (interdenominational)	June 13–20	Camp O-At-Ka, East Sebago, Me. Student Christian Movement Conference	Mr. W. J. Kitchen, 167 Tremont St., Boston, Mass.
I	New England (interdenominational)	Aug. 1–8	Deering, N. H.	Dr. H. H. Meyer, 84 Exeter St., Boston, Mass.
S	New England (interdenominational)	Aug. 12–20	Deering, N. H.	Dr. Meyer
A	New Hampshire	Aug. 6–20	Isles of Shoals, off Portsmouth, N. H.	Rev. C. E. Dunn, 27 Myrtle St., Claremont, N. H.
HY	New Jersey	June 25–July 1	Camp Northover, Bound Brook, N. J.	Rev. A. J. Buttrey, Park Ridge, N. J.
HY	New York	June 24–July 4	Wells College, Aurora, N. Y.	Rev. W. N. Tuttle, 61 North St., Walton, N. Y.
HY	New York	July 16–25	Blair Academy, Blairstown, N.J.	Rev. R. C. Whitehead, 424 Nuber Av., Mt. Vernon, N. Y.
S	New York	June 16–23	Silver Bay on Lake George, N. Y. Student Christian Movement Conference	Mr. H. R. Sweetman, 2 West 45th St., New York City
Y	New York	Aug. 1–8	Cazenovia, N. Y.	Rev. S. U. North, Briarcliff Manor, N. Y.
HYA	North Carolina (and Virginia)	June 27–July 2	Elon College, N. C.	Rev. W. E. Wisseman, Greensboro, N. C.
HYA	North Carolina (and Virginia)	July 4–11	Franklinton, N. C.	Rev. E. C. Lawrence, 708 Manly St., Raleigh, N. C.
HY	North Dakota	July 6–14	Pilgrim Park, Lake Metigoshe, Bottineau, N. Dak.	Rev. A. C. Hacke, O'Neil Block, Fargo, N. Dak.
H	Ohio	June 20–27	Linwood Park, Vermilion, Ohio	Rev. N. E. Escott, Steubenville, Ohio
H	Ohio	June 20–26	Defiance College, Defiance, Ohio	Miss Iva Wonn, 5856 Hoiles Av., Toledo, Ohio
HY	Ohio	June 26–July 3	Marietta College, Marietta, Ohio	Rev. J. F. Pierce, Huntington, W. Va.
Y	Ohio	July 10–17	Denison University, Granville, Ohio	Rev. A. H. Hook, Troy, Ohio
A	Ohio	July 10–17	Denison University, Granville, Ohio. Summer School for Church Workers	Rev. Herbert Loomis, Lorain, Ohio
HY	Oklahoma (and Texas)	Aug. 23–Sept. 1	Craterville Park, Cache, Okla.	Rev. E. S. Treat, Waynoka, Okla.
YA	Oklahoma (and Texas)	Sept. 2–5	Craterville Park, Cache, Okla.	Rev. R. L. Woodward, 829 N. W. 13th St., Oklahoma City, Okla.
HY	Oregon	July 28–Aug. 4	Hillockburn, Ore.	Rev. F. E. Carlson, 502 Odd Fellows Bldg., Portland, Ore.
HY	Pennsylvania	July 10–17	Bucknell University, Lewisburg, Pa.	Miss Lucy M. Eldredge, C P A Bldg., Dayton, Ohio
HY	South Dakota	July 6–12	Lake Kampeska, near Watertown, S. Dak.	Rev. S. W. Keck, Huron, S. Dak.
HY	South Dakota	July 14–21	Placerville, S. Dak.	Mr. Keck
	South Dakota	July 23–30	Yankton College, Yankton, S. Dak.	Mr. Keck
HYA	Southeast	May 31–June 9	Lincoln Academy, Kings Mt., N. C.	Rev. H. S. Barnwell, 250 Auburn Av., N. E., Atlanta, Ga.

(*I indicates for intermediates; H—high school age; Y—young people above high school age; S—students; A—adults.)

Age* Group	State or District	Date	Conference Location	Correspondent or Dean
HY	Southwest	July 5–14	Pilgrim Playground, Mormon Lake, near Flagstaff, Ariz.	Rev. O. A. Smith, Nogales, Ariz.
HYA	Tennessee (Kentucky, Alabama and West Florida)	June 16–24	Grandview, Tenn.	Miss Marguerite Davison, Thorsby, Ala.
HY	Tri-State (Louisiana, Mississippi and Texas)	July 25–Aug. 3	Kamp Knighton, Morbihan, La. (Star Route A, New Iberia, La.)	Rev. E. H. Phillips, Star Route A, New Iberia, La.
HY	Utah (with Disciples of Christ)	July 25–Aug. 2	Baptist Assembly Grounds, north Fork of Ogden Canyon, Ogden, Utah	Rev. H. W. Johnson, Sonna Bldg., Boise, Idaho
HYA	Vermont (interdenominational)	June 21–July 1	Green Mt. Junior College, Poultney, Vt.	Rev. Stanley Cummings, Bennington, Vt.
IHYA	Washington (eastern)	July 21–27	Coeur d'Alene, Idaho	Rev. C. S. Rice, 6th & University Sts., Seattle, Wash.
IHYA	Washington (western)	Aug. 15–22	Seabeck, Wash.	Dr. Rice
HY	Wisconsin	June 29–July 6	Green Lake, Wis.	Dr. T. R. Faville, 615 Insurance Bldg., Madison Wis.
HY	Wisconsin	June 23–30	Northland College, Ashland, Wis.	Dr. Faville
HY	Wyoming	July 5–10	Silver Spruce, Glenn Rock, Wyo.	Rev. H. W. Johnson, Sonna Bldg., Boise, Idaho

(*I indicates for intermediates; H—high school age; Y—young people above high school age; S—students; A—adults.)

Rural Evangelism [*Continued from page 195*]

most faithful assistants whenever I have asked for help in organizing or carrying on Sunday school or singing at an occasional church service in some little country schoolhouse out in the wilderness. They are the leaders of the Christmas Carol movement both in the singing and in inspiring others to go along on these trips.

Such young people encourage me to believe that as long as there are a few noble young folk sprinkled throughout the nation American young people are not quite lost yet. They are Misses Barbara and Joan Bailey.

The question naturally arises, what effect does this reading matter and personal contact and effort produce? Have we seen evidence that changes have taken place in individual lives?

At least two families have become regular attendants at church and Sunday school here in town and they have had children baptized and have pledged themselves to give those children Christian training, with every evidence of sincerity.

One of my girls is singing in the Methodist choir. Another, aged fourteen, has told me of her decision to accept Christ and unite with the church. Quite a number of others attend church occasionally, which is more than they did before. Others show by their conversation that a certain degree of change has taken place.

•

I have been told I was foolish to send papers to such and such a family, or to go out and bring the children in to Sunday school, because they are well able to come themselves for they come to anything else they want to see. My answer is, if the parents are too indifferent about that part of the children's up-bringing to make the effort, what can the kiddies do about it?

I am confident that if I had four cars I could bring in an average of thirty-five children and young people every Sunday. I mention this to show that the reading material has brought about a desire on the part of many to attend divine worship.

I think it is safe to say that there are scores of rural communities in Michigan, and probably in every state in the Union, where conditions are identical with those existing here.

I cannot and will not believe that if Jesus were a member of many churches in any small town in America that the country people around that town could ever say that they never would know there was such a thing as a church or a professing Christian in that town.

If by writing this account I can inspire any person or organization into action regarding the rural religious situation, I will be more than glad.

Summer Schools for Ministers in Town and Country

April 25–29	Short Course for Town and Country Pastors, Kentucky College of Agriculture, Lexington
May 9–13	West Virginia State Ministers' Conference, Jackson's Mill
June 6–11	Rural Church Institute, Duke University, Durham, N. C.
June 14–July 15	Seminar on Rural Problems and the Church, Garrett Biblical Institute, Evanston, Ill.
June 20–24	Institute of Nebraska Christian Rural Fellowship, College of Agriculture, Lincoln
June 20–July 1	Rural Leadership School, Purdue University, Lafayette, Indiana
June 27–July 8	Rural Leadership Summer School, University of Wisconsin, Madison
June 27–July 14	Auburn-Colgate-Rochester Summer School of Theology, Auburn, N. Y.
July 4–13	Summer School for Rural Ministers, Virginia Polytechnic Institute, Blacksburg
July 10–16	Round Table on Church Institute of Public Affairs, University of Virginia, Charlottesville
July 11–16	North Dakota Summer School for Ministers and their Wives, Jamestown
July 11–22	Ministers' Short Course in Community Leadership, Brookings, S. D.
July 18–29	Summer School for Town and Country Ministers, Cornell University, Ithaca, N. Y.
July 18–30	Summer School of Christian Education, St. Mary's School, Faribault, Minnesota
July 25–30	Short Course for Town and Country Pastors, State College, Pennsylvania
July 25–August 6	Summer Institute for Rural Religious Leaders, State College, Pullman, Washington
August 1–12	Pastors' Summer School, Hollister, Missouri
August 1–14	Pastors' Institute, Chicago Theological Seminary

Summer Schools for Negro Pastors

March 8–18	Bethune-Cookman College, Daytona Beach, Florida
April 26–May 6	Wiley College, Marshall, Texas
May 10–18	Sam Houston College, Austin, Texas
May 24–June 2	Prairie View College, Prairie View, Texas
June 7–17	Gulfside, Waveland, Mississippi
June 20–30	Rust College, Holly Springs, Mississippi
July 4–9	Philander Smith College, Little Rock, Arkansas
July 11–16	Bennett College, Greensboro, North Carolina
July 12–23	Claflin College, Orangeburg, South Carolina
July 25–30	Lincoln University, Jefferson City, Missouri
August 1–6	Georgia State College, Savannah, Georgia
August 8–13	State College, Montgomery, Alabama
August 30–September 9	Morgan College, Baltimore, Maryland
December 6–16	Morristown College, Morristown, Tennessee

Personnel of the Boards

James Lawson

MR. and MRS. JAMES HOY LAWSON came home on furlough in April from Pasumalai, where Mr. Lawson has been head of the Trade School, which the late James Dickson founded eighteen years ago, and which trains boys in carpentry, printing, motor repair, general mechanics. He gives them much practical experience in connection with the buildings he has erected for the Mission, which have included lately, the girls' high school in Madura and the new units of the men's hospital there, funds for which had been sent by Dr. Willis F. Pierce of California. During his last furlough he took architectural courses at the Massachusetts Institute of Technology, so qualifying himself that he was able to be registered with the Government in India as architect of the Madura Mission. He has also the care of the various mission buildings and bungalows at Kodaikanal.

James Lawson was born and spent the first sixteen years of his life in India, where his parents were independent missionaries. He was graduated from Oberlin College in 1907, took graduate work at Cornell University, and taught two years before his appointment to India by the American Board in 1911.

A classmate of his at Oberlin was Frances Jones, who had also been born in India, daughter of Rev. and Mrs. J. P. Jones of the American Board, and had spent her childhood in Pasumalai. At Oberlin she combined the four year regular course with the Teachers' Course in Physical Training, taught that subject for two years at Oberlin, and then for two years at Denison University, Granville, Ohio. James and Frances were married in 1909. One of their daughters, Margaret, joined them in the Mission in 1934, to teach in the High Clerc School in Kodaikanal, later marrying an Englishman in India.

• • •

Daniel Hastings

REV. AND MRS. DANIEL A. HASTINGS of the West Africa Mission reached England in March, and will stay there for a while—they are British subjects. Mr. Hastings is in a serious state of health. In his twenty years at Bailundo, after three years of Sachikela, the Christian followers there increased to eleven thousand. He found the work in the outstations at a low ebb; he revived it, getting the people interested in building new churches; helping them plan. When the older outstations were in a healthy condition, he explored new country and started and kept going new Christian communities; Bailundo reported 237 outstations in its eighty-mile area three years ago. He supervised these communities, walking many weary malarial miles, in intense heat often or heavy downpours, before the advent of an automobile. Practically all the building in the station was done by him, including the great Bailundo church. He has always been able to get along well with the Portuguese officials, a fact that has been of untold benefit to the Mission.

Mrs. Hastings has contributed much to the success of the work. The home of both husband and wife was Jamaica, West Indies. She, as Laura Black, attended normal school and taught three years before her marriage. Mr. Hastings had practical experience in a little business of his own before he went to Butler College in Indianapolis, from which he graduated in 1913, taking his Master's degree from the University of Chicago the following year, and his B.D. the next year, when he received his appointment under the American Board.

• • •

Louise Fisher

MRS. LOUISE GLIEM FISHER, R.N., will come home the middle of May from Satara, India, where she has been an associate missionary since the autumn of 1934, working in the Friendship Center. There, last year, over two thousand babies attended the infant welfare clinic, and nearly seven thousand dispensary treatments were given.

She had gone out from Washington, D.C., and in 1936 a gift from Washington friends made possible a well in the village of Waduth near by. For sixty years the only source of supply for the people was a river, an eighth of a mile away, in which men, women and cattle bathed, in which clothes were washed, but which had to supply drinking water. In the dry season, the filth in the river bed was indescribable. A well was drilled to the depth of fifty-three feet and an India-made pump installed. An inexhaustible supply of clear, clean, cold water was thus made available to all by the generosity of the friends who suggested that it be made a memorial to her husband who had died in January, 1934. In January, 1938, she wrote that the Village Improvement Committee of Satara District had built a large concrete trough on the edge of the mission property for the watering of cattle, so that now the Henry Wellen Memorial Well serves not only man but beast. It has already been a means of helping to break down caste.

Mrs. Fisher planned to be here for the fiftieth wedding anniversary of her parents, Mr. and Mrs. Charles A. Gliem of St. Clair, Michigan. She is also expecting to spend six months in study of Bible and public health, probably in New York. She served overseas during the war as a nurse with the American army; later was superintendent of nurses at the University Hospital, Ann Arbor, Michigan, and Dean of the School of Nursing at Battle Creek, where she had received her own training.

• • •

Dr. Lawrence

DR. AND MRS. WILLIAM TILDEN LAWRENCE of the East Africa Mission arrived in America before the middle of April, being obliged to leave for health reasons. Their service in Africa has covered a period of thirty-eight years, spent alternately in Chikore and Mount Silinda, with a four-year interval in Gogoyo.

Dr. Lawrence traveled the jungle, first on foot, then on horseback, then by bicycle, motorcycle, and last by motor car. One exploit put him on the front pages of London and African newspapers: after a day and a half of auto travel, he trekked twenty miles into the oven-like Sabi valley to bring out a young English trooper, member of the Black Watch Police, who had been badly mauled by a lion.

In addition to his practice he has done much research work in connection with relapsing fever and, especially, hookworm. The latter was so prevalent that he stated at one time it was much cheaper to treat an entire community for its eradication than to examine the people for the presence of the parasite—the treatment being quite safe. Mrs. Lawrence has aided him as a nurse.

Dr. Lawrence was graduated from the New York Homeopathic Hospital in 1899; married Florence Henderson, daughter of Baptist missionaries in Jamaica, West Indies, the following year before leaving for Africa; studied 1907 and 1908 at Edinburgh, receiving a degree from the Royal Medical Colleges of Medicine and Surgery; and took a course in Tropical Medicine in London the year after.

• • •

Edward Nichols

REV. AND MRS. EDWARD GENUNG NICHOLS of the Madura Mission, India, arrived in America in April for their furlough. They have been district missionaries in Dindigul since 1931, although Mr. Nichols had taught for three years in Jaffna College, Ceylon, between his Columbia University course and his course at Union Seminary; and Mrs. Nichols, then Grace Vining, had also taught in Ceylon—five years in the Uduvil Girls' School—after her graduation from Oberlin College and her earning of a Master's degree from Teachers College, New York.

District missionaries combine the duties of what in America we call State Superintendents with the duties of a Superintendent of Schools, and a few others thrown in for good measure—management of a school farm, for instance. In that connection we may mention in passing that they, too, like Mrs. Louise Fisher, received money from friends in America to drill a well, and instead of the appalling conditions of drought and sewage-contaminated water their School had known for so long, it has had for half a dozen years a pure and all-year-round, unfailing water supply.

The school has a number of Criminal Caste pupils (subsidized by the government). The caste problem also meets them in their work among the villages; they have watched whole families and communities of outcastes turn toward Christianity, and send the best men they can to instruct them.

"Sir, will you please come to our village? We all want to become Christians" has been a not infrequent demand.

Mr. Nichols plans to study at Union Seminary or Teachers College in New York which was his home, Broadway Tabernacle his church, while Mrs. Nichols' home is in White Plains, just out of New York City.

• • •

Mary Beals

MISS MARY BEALS, who left January 5 to join the staff of Inanda Seminary in South Africa, wrote in February: "I'm beginning to get acquainted with the girls. Sunday afternoon I chaperoned them on a walk, and you should have seen me with about a hundred girls trailing along the road! And my job was to see that they didn't stop to talk with the admiring swains at the byways.

Miss Wood and I are doing our best to carry on Miss Carter's evangelistic class [See page 91 February issue. Ed.], a group of girls who are being trained to go out to help in the outstation Sunday schools. Sunday we took five girls to a school in one of the homes, and it was interesting to see the little mites who came to hear the lesson, and went away carrying their picture cards so proudly. When academic work and the struggle with conjugations threatens to overshadow missionary endeavor, such a Sunday trip freshens my point of view, and helps me to see all my work as a Christian.

This is a small world. Miss Walker is well acquainted with Rev. and Mrs. Kellogg, former missionaries to China, now at home in Oregon. Mrs. Kellogg was a girlhood chum of my mother's."

Retirements This Spring or Summer

Herbert W. Gates

"INSTEAD of giving a formal definition of religion I must ask you to think of the most genuinely religious person you know.... If your experience runs true to that of most people, you will select as a genuinely religious person one whose life is characterized by spiritual vitality and depth, one who thinks of others before himself, interested in helping others to achieve their best, but with a tact which draws the line at meddlesomeness; one who accepts responsibility for work that is worth doing and carries it through in spite of difficulty; one who meets both the great crises and the petty annoyances of life with courage, calm, and a sense of direction. Such a person will not be bored with himself or with the world, for he will find too many interesting things waiting to be done. He will not lack friends, for his own friendliness will win them to him spontaneously." (Georgia Harkness, "Religious Living," pp. 1 ff.) Such a person is Herbert Wright Gates, General Secretary of the Division of Christian Education.

He is, first of all, a Christian. This, we have known day after day, as we have shared the warmth of his friendship: in the office, at committee meetings, in church conferences, at the luncheon table. The young people at Northfield have felt it, too. Through him, they understand more adequately what they mean when they think of Jesus as "Friend."

He is a true educator, progressive both in religious thought and in pedagogical method. He is a firm believer in the democratic principle, and practices it at home, in leadership groups, and in staff relationships. The departmental secretaries of the Division of Christian Education have never been conscious of working *for* him; they rejoice that they work *with* him. No one ever thinks of him as "the boss." He is our comrade in service.

When Herbert Gates came to the Education Society, in 1920, as Secretary of Missionary Education, he brought to his task a deep missionary concern which had its roots in his early home experience. His father, a consecrated layman, had given generously of himself and of

Herbert Gates

his possessions in the interests of both home and foreign missions. He was one of the most active members of the committee of seven which brought the Chicago City Missionary Society into being. His brother, Caleb, had a long term of service in Turkey, which included the presidency of Robert College. In all of his work with the churches, Herbert Gates has followed in the true missionary succession.

The larger responsibility of the General Secretaryship was properly placed in his hands in 1925. He brought an unusual personal equipment to this office. He had been graduated from Amherst and from Chicago Theological Seminary, and studied at Leipzig and Halle. He had served as librarian at Chicago Seminary, and had proved himself a master of detail. He had been an instructor of religious pedagogy and was a charter member of the progressive Religious Education Association. As Director of Religious Work of the Central Y.M.C.A., in Chicago, he had counseled a succession of young men, and his understanding of student needs was broadened during a term of service as General Secretary of the College Y.M.C.A. at Northwestern University. For ten years he was Superintendent of Brick Church Institute in Rochester, N. Y., and there tested and tempered his educational theory in the school of experience. Each of his books was a valuable contribution in a field in which little pioneering had been done: "Life of Jesus" for intermediates, "Heroes of the Faith," "Recreation and the Church," "Better Americans," and "Missionary Education in the Church." With such a rich background of home, religious, and practical experience, it is not surprising that his thirteen years of executive leadership have been filled with steady and significant service to the churches.

He "will not be bored with himself or with the world, for he will find too many interesting things waiting to be done." He will enjoy his much loved home, in the companionship of Mrs. Gates, whose charming graciousness blesses all who know her. He will play with those dear grandchildren. He will, it is hoped, write that book which a busy day-and-night schedule has prevented him from doing. He will give, we trust, even more time to planning and directing the program

of the Northfield Conference of Religious Education. And, may he experience that strange joy of pursuing the hope that some day he will "make a hole in one" at golf.

The members of the staff and of the office force of the Division of Christian Education are grateful, beyond words, for Herbert Gates. We pray that we may, in increasing measure, be worthy of his friendship and of his unstinted confidence. He has taught us without intending to teach; he has greatly enriched our lives by living and working with us. Alert, vigorous, intelligent, sympathetic friend—wise teacher of the Way of Life—true exemplar of the spirit and method of the Great Teacher: these are feeble words with which to express our affection for Herbert Wright Gates.

HARRY THOMAS STOCK

• • •

Lucian J. Marsh

NEBRASKA was still a pioneer state when Lucian J. Marsh, retiring Superintendent of the Central South, was born on a farm near Gibbon. His father spent his life in home missionary service. In those days the roads of the Platte Valley were crowded with covered wagons, and longhorn cattle were brought from far-away Texas. Every man was a law unto himself. Mr. Marsh can recall the astonishment expressed when the first murderer was punished by a prison sentence: "Why, Bill was given eleven years in the penitentiary for just shooting a man!" People lived in sod houses, dugouts and board shacks. Changes, however, came very fast. Trees were planted, real homes were built, schools were organized and church buildings erected. He recalls one year when his father was instrumental in the building of three meeting houses.

His early education was received in small town country schools, but in 1883 the family moved to Lincoln. A few days after he entered school one of the gangs jumped on him one evening as he was going home. He did his best to defend himself, but his opponents were too numerous, and he was getting the worst of it, when a little Negro boy of his own size came up to him and shouted: "Turn your back to mine, white boy, and we will clean 'em up." They did. Mr. Marsh declares that was his first experience with the Negro problem and that he has been a firm friend of the colored folk ever since.

Lucian Marsh

The career of medical missionary in some foreign country was decided upon, and in anticipation of it, Mr. Marsh went to a medical school in St. Louis. He enjoyed the work but felt that in order to make a good physician he needed a more liberal and broader education. He was confirmed in this opinion when, at the end of a year's work, word was received that the bank where he had placed the money he had earned to pay his way had failed.

Mr. Marsh next joined the throng at the State University, where three older brothers had preceded him. With many companions, he washed dishes, floors, clothes indiscriminately, and did anything else to bring in the money to keep on with his studies. During his junior year he took charge of a mission, which he served until graduation. Following this, he spent some time at Yale Divinity School, taught in the Y.M.C.A. college at Springfield, Mass., and a year for the same organization in New Haven.

He began his ministry at Grand Island, Neb., in 1904 but was forced to give it up because of the ill health of both himself and Mrs. Marsh. He spent some time in business in Lincoln, and finally moved to Minnesota, clearing a small farm and building a log house. But within two years he was back in the ministry again, riding a horse twelve miles to preach in a community church once every two weeks. In the fall of 1919 he became pastor at Walker, Minnesota, where he brought about a union of the Congregational and Methodist churches. This was followed by three years as pastor at Aitkin, Minnesota.

In 1923 Lucian J. Marsh became assistant to Superintendent A. E. Ricker of the Central South with immediate responsibility for Oklahoma, the Panhandle of Texas and Arkansas. Here he has achieved remarkable success in building a sense of fellowship among a group of scattered churches which have had more than their share of discouragements. In 1930 he became superintendent of the entire district, covering Oklahoma, Texas, Louisiana and Arkansas. In most of this territory it is an overnight run between our churches, which cover the entire gamut between conservatism and liberalism and from the isolated rural life of the piney woods of Louisiana to the booming cities of Texas. His work has called for great patience and much perseverance. During the last two years he has been assisted by Ralph Lee Woodward, who will succeed him in the superintendency.

• • •

P. Adelstein Johnson

As might be expected from his name, P. Adelstein Johnson, retiring Superintendent of Iowa, is of Scandinavian antecedents. He

was born in that stronghold of parliamentary government, Iceland, but came with his parents to Winnipeg, Canada, while still young. When he entered the public school at the age of eight he did not know a word of English. As a result of his slowness in responding to the teacher's requests he received the impact of the ruler across his knuckles. He reports, "My early education was literally knocked into me."

Later the family moved to Minnesota, where his father died when he was thirteen years of age. From that time onward P. Adelstein Johnson had to make his own way in the world. He worked on a farm every summer until he entered high school, when he became "chore boy" for a physician who influenced him greatly in his early life as a Christian.

On graduating from high school he received a scholarship good for two years' tuition at Tabor College, which was his first introduction to Iowa. Here he was "adopted" into the family of President William M. Brooks, which proved a most inspiring experience.

After completing his college course he served two small home missionary churches in Minnesota for a year at a salary of $600—and managed to save enough to pay for his first year at Yale Divinity School. Among his classmates were C. C. Merrill, Charles S. McFarland, W. S. Beard and Ansel Johnson. Apparently New Haven was overrun with budding ecclesiastical statesmen at that time. During his senior year, and for another year after graduation, P. Adelstein Johnson worked with J. E. Twitchell in the Dwight Place Church of New Haven. Apparently he was a thrifty soul in those days, for he writes, "No one loaned me any money for my education and I owed no man any money consideration when I finished my schooling."

His first pastorate was at Montevideo, Minnesota. In 1900 he was called to the First Church of Ottumwa, where he remained for seven years. He was then summoned to become secretary of the Iowa Congregational Home Missionary Society, a position which had become invested with much influence during the long years of service of T. O. Douglas. To succeed such

P. Adelstein Johnson

a man for thirty-one years was a most unusual record.

By 1907 the era of church planting in Iowa had largely passed. Increasingly the task was one of local development and interdenominational coöperation in meeting the readjustments made necessary by population changes. The health of the churches called for a coöperative agency which would relate them more effectively to the life of the larger fellowship.

In 1911 the Iowa churches anticipated the movement which has since swept the country by merging the state home missionary society with the state conference and calling its secretary to the newly created office of superintendent, who was charged with the oversight of all the churches.

Through the years, the formerly scattered responsibilities of registrar, treasurer, editor and financial solicitation have gradually become concentrated in the conference office at Grinnell. P. Adelstein Johnson believes thoroughly in religious education. Through his encouragement the Iowa Conference has maintained a Department of Religious Education with a full-time director for many years. Superintendent Johnson has stressed work with college students through special centers at Ames and Iowa City. He has taught regularly in the summer conferences. He is a missionary enthusiast rather than a promoter, yet through his tactful appeals our churches have made progress in systematic giving. His work in the field of pastoral supply has shown him to be fair alike to the churches and the ministers. These relations are not so much official as brotherly and sympathetic.

• • •

James B. Sargent

VERY much of a Vermont product is James B. Sargent, Financial Secretary of the Vermont Conference. He was born in Bethel. When he was two years old his father died and his mother moved to a farm in East Bethel from which the granite for the Union Station in Washington was later quarried. He graduated from high school in 1888 and from Dartmouth College in 1892. After teaching for two years in Missouri he entered Hartford Seminary where he finished his course in 1879. His pastorates have been: Hampden, Mass., 1897-1901; Thorndike, Mass., 1901; Lisbon, New Hampshire, 1901-1905; Northfield, Vermont, 1905-1921. During the World War Mr. Sargent spent six months in Liverpool as a Y.M.C.A. secre-

James Sargent

tary and two and a half months with troop trains in this country.

In 1921 he became financial secretary of the Vermont Conference, from which position he will retire on October 1 of this year. Mr. Sargent has served under three secretaries—C. C. Merrill, W. F. Frazier, and C. A. Adams. He has helped churches raise money for local expenses and repairs, he has collected arrears on the Pilgrim Memorial Fund, he has promoted missionary giving, and he has raised a total of $110,000 for the Contingent Fund of the Vermont Conference. He has also assisted the secretary in the general work of the Conference.

James B. Sargent has both believed in missions and presented them in a persuasive fashion. In order that his words might be backed by knowledge he has made four visits to the schools of the American Missionary Association, and gone to Puerto Rico twice and Arizona and New Mexico and Mexico itself once.

He was married in Gaysville in 1896, and has three daughters: Ann Rosamond, who has been in the employ of the National Life Insurance Company at Montpelier for many years; Alice Priscilla, who has taught in the Spalding High School of Barre for eleven years; and Mrs. Leonard M. Donahue of Rutland.

• • •

John Duncan

THE departure of John Duncan, Montana's veteran, on April 1 from the Coalwood church after a pastorate of twenty-two years removes one of the human landmarks of Montana. Men came and went, crops were planted and sometimes harvested, booms petered out into depressions, but John Duncan went on, almost forever. A twenty-two year pastorate in a settled country such as Connecticut is one thing, but to persist for that period in one place in Mighty Montana with its great ups and terrific downs is another matter. It requires both economic agility and intrinsic personal worth.

John Duncan grew up in Ireland, where he went to the Methodist Sunday School in the morning and the Church of Ireland Sunday School in the afternoon. He studied his Bible and garnered some remarkable prizes, came to this country and graduated from the Moody Bible Institute in 1909. After serving our church at Alvard, Iowa, for two years and at Otho in the same state for three years, he went to Montana in 1916 and established himself at Coalwood, in what is now Powder River County.

Southeastern Montana is a region of great distances and few people. John Duncan has preached over a territory of two thousand square miles in which the "density" of population has never exceeded one and one-half person per square mile. He began travelling from ranch to ranch and schoolhouse to schoolhouse on foot and then on horseback. In later years he has been supplied with a car, but this has had a hard life. His has been an itinerant ministry to a shifting population. Although he has sometimes had as many as ten or a dozen preaching points in operation at

Mr. and Mrs. Duncan in their original Coalwood home

once, he has developed only two organized churches and erected just one building—the attractive little church at Coalwood. Throughout this vast area John Duncan is held in high personal esteem.

Meanwhile Mr. Duncan was growing up with the country. He began by "proving up" on a homestead, where he lived in an unpainted shack, which has since been replaced by an attractive bungalow. His family consists of four boys and three girls. At one time his farm gave promise of being profitable, but in recent years has been a burden. In order that the children might attend high school Mrs. Duncan has spent several winters with them in Miles City. The older young people have helped their father in vacation school and other church work.

The Duncans expect to establish themselves in the vicinity of Wheaton, Illinois, so as to be near the children while they are attending college. Although leaving the service of the Board of Home Missions, Mr. Duncan plans to seek a church.

Reminiscences of Retiring Superintendents

William A. Tyler

"My days are gliding swiftly by,
And, I, a pilgrim stranger,
Would not detain them as they fly.
Those hours of toil and danger.

"To hear my mother while at work sing these lines, day after day, is one of the earliest and most indelible of my memories," writes the retiring Superintendent of Nebraska. "It was soon after the Civil War. The farm where we lived thirty miles north of Springfield, Illinois, had quite recently been raw prairie. Life was meager and hard. Mother's people had come from Baltimore and father's from Indiana when the unbroken sod stretched as far as the eye could see. When mother was thirteen she began to make her own living by working in other homes. At sixteen when father was on furlough from the Civil War they married. I was the second boy in a family of nine.

"Not only did mother keep the house, care for the children, wash and mend their clothes and make garden, she cut and fitted and sewed by hand garments we wore. During the working season we arose at four in the morning and stayed in the field until dark. When quite small I helped with the chores. At seven, as a real brother of the ox, I began to follow the plow. Days seemed all too long and nights much too short for a growing boy. I remember the 'good old days' chiefly because they were so largely filled

William Tyler

with utter weariness and unquenched longing for sleep. No wonder we found solace in a religion that promised rest for the weary, and music and beauty and song for those whose lives here were so dreary.

"But religion was not the only way of escape. In 1876 father visited his older brother who lived in Kansas. He came home fired with a passion to go west. Why shouldn't he? He could take a homestead, count off the three years served in the army and in two years have a farm. Mother would not immediately consent. Ten years passed by. Lean years they were with growing debt. The best of our horses had been sold to pay bills and the land on which we lived was likely to be lost. A chance to sell was eagerly seized and in 1886 we located on a new farm in southern Nebraska.

"My schooling had consisted of some three months each year. But I had become intensely anxious to secure fuller education. The inspiration came from mother, whose oldest brother had graduated from college before the family left Baltimore. Also from a teacher who discarded the usual lickin' and larnin' principle and praised me for the powers of concentration that enabled me to take up the studies and go on with the class though I entered after the fall work was done. So my next younger brother and I studied at home and recited to each other while we worked in the field. A county superintendent in Nebraska led us to believe our ambition to teach could be realized. We followed his advice, left the farm and became country schoolmasters. After three years we felt the need for better preparation and enrolled in a so-called normal college. Later we entered the Civil Service in Washington that we might pursue further studies.

"After five years in the nation's capital I returned to Nebraska with a wife and a medical degree and became a country doctor. In the western part of the state where I practiced most people lived in sod houses. Distances were great. The people were poor. But for three

busy years in summer's heat and winter's cold, by day and by night with team and buggy, I responded to calls and sought to minister to human need. I learned what it meant to go a whole week without a full night's sleep and some of the nights with none. I saw the first great epidemic of influenza or 'grip' when it was almost impossible to respond to all the calls. I tasted the joy that comes when people give the doctor credit for saving their lives. It was an interesting and valuable experience. I have never ceased to be fascinated by the achievements of the healing art. But after three short years I left medicine for the ministry. The roots of this decision are to be found in events of former times.

"Father and mother were deeply religious. While yet young, in a Methodist revival, they were converted. I never knew a day when they did not have family worship. In seed time and harvest, during threshing and corn-shelling, when we were alone or the house was filled with company, it was always the same. Before breakfast we read the scriptures together and then kneeled down and father or mother in turn led in prayer. Though they never told me, I learned years later that it was their hope and prayer that one of their sons should enter the ministry.

"When I was sixteen, at the usual revival meeting I sought a religious experience. I could not conform to the expected type but I did dedicate my life to the Christian way. Soon after I was asked to speak at religious services. At nineteen I became a local preacher, helped the pastor on his large Nebraska circuit, and looked forward to the ministry. I continued such service while a country teacher, with the Y.M.C.A. while in Normal School, as a volunteer rescue mission worker and unpaid chaplain to prisoners in Washington. As a physician I was used on every possible occasion, my pastor finally engaging me to supply the pulpit while he went on an extended vacation.

"Though in the midst of a lucrative practice with sufficient income to have bought a home, my conscience was not at rest. I had something of the feeling of Jonah when he sought to run away from the call of God. At this juncture William Axling, a neighbor, who has since become a famous missionary and the biographer of Kagawa, was a guest in our home. He prevailed upon me to take a church.

"After three years in the pastorate the deeply felt need for more adequate training led me to the Methodist theological school at Evanston, Illinois. Returning to Nebraska with a degree in divinity, I served a brief pastorate in a small town. This was followed by a ministry of fifteen years in college communities. The close association with faculties and hundreds of eager students was a stimulating experience. In order to preach within the range of their interests I read widely along the lines of their study and problems. I hope many perplexed students in a critical period of their lives were helped to accept and hold a vital religion.

"Meanwhile I had entered the Congregational fellowship and my last pastorate was at Crete, the location of Doane College. Three years as associate superintendent and nearly fifteen as superintendent of the Nebraska Conference followed. This fall I will have rounded out forty years in the regular ministry. I have never regretted leaving one noble profession for another.

"Profound changes in every aspect of life have taken place since I came upon the scene. My early religion was one of escape from an evil world. I am now chiefly concerned with creating a better world here. I say this in spite of the present desperate situation. For we never shall approach the ideals of the Kingdom of God, if when the task becomes difficult we disclaim responsibility and think that God by some miraculous intervention is going to undertake what we are too indolent, too selfish or too stupid to accomplish. Moreover, I am convinced that our present mess is adequate evidence that Jesus was right in declaring that society could not be founded upon selfishness. Greed and violence, fear and hatred, suspicion and distrust have had their day. The results are convincing proof that no permanent human society can be erected upon them.

"By experience and early training, I was a confirmed individualist. Perhaps it was my mother's untiring industry and boundless energy which gave me the idea that one rose or fell by his own efforts. Unconsciously I have followed that philosophy. But reflection upon my own experience leads me to say, 'What have I that I did not receive?' Opportunities have come through friends or fortunate circumstances. Doors have been opened that but for others would have remained forever closed.

"I have been a near pioneer in two states. I know what it is to struggle for enough to eat and to suffer with the cold because of insufficient clothing. The loss of a farm through deflation and drought has more than academic interest—it was a family experience. I know that the rugged individualism of the pioneer was much more to the advantage of the strong than the weak. It did not solve problems. But pioneer conditions elsewhere gave the beaten a chance to run away. I am firmly of the opinion that since the defeated can no longer find a 'beautiful isle of somewhere,' we must build a more just and humane society. I believe that only as the welfare of each becomes the concern of all shall our hopes

for the world be realized. I can be enthusiastic for a church that seeks to create a society as all-embracing as the human race, permeated with this brotherly spirit—the spirit of Jesus.

"No sketch of my life could be adequate which did not give large credit to the wife who did so much to steady and inspire me and my four sons who have been an immeasurable factor in my education. I pay humble and grateful tribute to the wife who has gone and the sons who remain and have achieved so much in their chosen profession."

[He has accepted a call to the pastorate of the church in Ogden, Utah.]

• • •

Charles E. McKinley

"I was born in 1870 on a farm in western Iowa," reminisces the retiring Superintendent of Rhode Island. "It was genuine frontier, for our farm was actually on the front tier of farms along a new railroad to Omaha that had been opened only a few months before I was born. A wagon road ran beside the railroad and in my earliest recollections, I see scores, even hundreds, of covered wagons carrying pioneers into Kansas and Nebraska. I recall clouds of grasshoppers that shaded the sun. We pastured our cattle and cut our hay on Government land lying back of our farm. Yet before I left that farm at sixteen years of age, every foot of that land had been taken up and improved. As a boy, I saw all that prairie soil broken for the first time, some of it with heavy ox teams on great breaking plows that hardly hesitated at the toughest roots of the scrub oaks that grew here and there, much of it with horses and lighter plows, but never a gasoline tractor anywhere. I saw the first self-binders come into use in the harvest fields and the first steam threshing machines and the first sulky plows and check row corn planters; and the beginnings of the cattle feeding industry.

"I learned that great fields are plowed by turning over a few inches at a time, and their crop of corn gathered one ear at a time; that the seasons can be depended on, and a man must move along with them or get left behind; that it takes as much brain power to run an Iowa farm as it does to be Governor

Charles McKinley

Retirement will not sever the ties between the McKinley family and Rhode Island. They are keeping their home in Providence, partly so as to be near their only child, Carl McKinley, who is organist and choirmaster of the Old South Church of Boston.

of the state; and sundry other lessons that have come in handy ever since—the lessons that come to a farm boy who grows up between four older and two younger children.

"Our parents helped to form the first church organized in that new settlement, and we drove regularly the three miles to church and Sunday school with the family loaded into the farm wagon. On rare occasions we used to see in the pulpit the great Home Missionary Superintendent of Iowa, T. O. Douglass, grandfather of the St. Louis pastor of whom we are hearing now.

"I attended the district school more or less, learned to read the *Youth's Companion* soon after I was six, and one term had for a teacher the son of our Congregational minister who had been away to college for a year. He stimulated my curiosity inordinately by showing me some Greek words in his notebook. At twelve I took up the study of shorthand and have found it useful ever since. Not long after that, encouraged by my older sister who was teaching school, I began to devour the whole series of textbooks issued by the Chautauqua Literary and Scientific Circle, and so became aware of the historic past and scientific present of our race. I mastered grammar while herding cows. It had been an impossible subject for me at school until then. But never since those glorious mornings out in the open with an old English grammar for companion has the grammar of any language that I have studied troubled me. My secondary education was all more or less primitive, for we had no high school. My college course at Grinnell fulfilled my childish hopes because the professor of Greek was by all odds the most popular man on the faculty.

"I was at Chicago Theological Seminary when Fisk Hall was new and Samuel Ives Curtiss was the dominant spirit. After a season of home missionary work with Bethany church in Cedar Rapids, Iowa, serving also a church in the country, I went to Andover Seminary which was still on Andover Hill, still under suspicion as not orthodox, and still glorified by the presence of Egbert C. Smyth, William Jewett Tucker, George Harris and their confreres.

"After graduation in 1894, I became the pastor of the First Parish church of Yarmouth, Maine, having held a commission from the Maine Missionary Society the previous summer. Landlubber that I was, my appetite for tales of the sea was keen, and found unfailing satisfaction through my pastoral relations with the seagoing and shipbuilding families of that parish, although shipbuilding had ceased and seagoing was passing. I have always looked upon my two years upon Andover Hill and my two years in Yarmouth as the most decisively formative time of my life, when the pioneer farm boy heard the call of the wide-open sea.

"Leaving Yarmouth after two years, I was for fifteen years pastor of the Union Congregational Church, Rockville, Conn. It was an industrial community where the industries were home-owned and it was still credible that owners and workers might actually worship God in the same church. An ambitious and responsive host of children and young people stirred my interest in Religious Education, and the term 'educational evangelism' was coined to indicate the nature and objectives of our work. This produced a slender volume which might charitably be regarded as a footnote to Bushnell's *Christian Nurture*.

"For another fifteen years I was pastor of the Central Congregational Church at Galesburg, Ill., a great church that for over three-quarters of a century had been intimately identified with the city in its growth and with Knox College in its service to the Military Tract and the regions beyond, even to the ends of the earth. There I followed the gifted and eloquent J. Percival Huget, learned how great a blessing Gypsy Smith had been to the church, and met the problems that Billy Sunday had left behind his whirlwind campaign there. The task was all too great for any one man, but because of the position of the church in its community, I was drafted for many exacting labors outside that church. When the churches united in a great evangelistic campaign, it fell to me to head the general committee and be the special representative of the movement before the public. During the World War I did my bit as chairman of the Red Cross Chapter, and after that served Knox College as lecturer, trustee, and acting-president. Probably my chief value was as counsellor to all and sundry who were interested in the city, the college, or the church.

"Then after thirty-two years of unbroken pastoral service on top of eight years of college and seminary study I needed rest and spent a winter in California and a season in hospital. Recovering, I acted as stated supply in Farmington, Conn., while the pastor was on a trip to the Holy Land. In 1938 I became Superintendent of the Rhode Island Congregational Conference just in time to feel the lift of the inflation elevator before it dropped into the basement. If I have been of any help to ministers, laymen and missionary leaders in the difficulties of these depression years, it is doubtless due to that early training which gave me an invincible faith in the methods of the plowman who masters a great field a few inches at a time, and the seaman who knows that however dangerous the waters of the Maine coast or any other coast may be, they can be and are to be navigated by such men as he."

●

Richard M. Fagley, formerly a research assistant with the Council for Social Action, is now education secretary for the Church Peace Union at 70 Fifth Avenue, New York City.

Book Chat

THE INTERNATIONAL REVIEW OF MISSIONS (published by the International Missionary Council, 156 Fifth Avenue, New York, price $2.50 a year).

The magazine proves by its April issue that it is living up to its reputation as the most thoughtful interdenominational as well as international missionary magazine in the world. The following stimulating articles written by men who "know their stuff" invite the attention of all true students of Missions: The Madras Meeting and the Ecumenical Movement, State Shinto and Religion, The Heritage of the North China Peasant, The Problem of the Russian Emigres, The Missionary Situation in Turkey, The Problem of Evangelization through a Foreign Language, The Youth Problem in the Batak Church in Sumatra, Training Students in Social Work, The Riddle of Sikhism, The Task of Mission Schools in Africa, The New Relationship between Church and Missionary, The Christian Approach to Indian Religion.

The July issue of this great quarterly will be a "double number." It will be prepared especially for the meeting of the International Missionary Council in December, 1938—which is to be held in Madras rather than in Hangchow, China. It will throw light upon the various topics that are to be dis-

cussed at Madras: namely, The Faith by Which the Church Lives; The Church—its Nature and Function; The Witness of the Church—Practical Questions of Method and Policy in Relation to Non-Christian Faiths and the Cultural Heritage; The Inner Life of the Church—Worship, the Christian Home and Religious Education. Single copies of this double number can be secured at $1.25 each.

• • •

THE SEA MADE MEN, by Gorham P. Low (**Revell**, $2.50).

Mr. Roger W. Babson has done a good service in securing the publication of the memoirs of a Gloucester sea captain of a previous generation. Not only is our interest aroused by this story of the training of apprentices a hundred years ago but also is there inspiration to be gained from the character and life of a typical ship master of that day.

• • •

THE FINE ART OF PREACHING, by Andrew Watterson Blackwood (**Macmillan**, $1.75).

This guidebook for the young preacher by the Professor of Homiletics at Princeton Theological Seminary was published last fall, but should anew be brought to the attention of those who need the help, the inspired, yet practical and detailed advice it gives. In his chapter on the Biblical texture of the sermon, for instance, he points out: the fact of a revival of emphasis on preaching from the Bible; the fact that, if the preacher wishes to treat of "popular" questions, he will find the Bible full of questions that harass the hearts of men today as they did in the long ago; the fact that the pulpit is no place for *defensive* tactics (haven't we all heard sermons that filled our minds with doubts instead of helping us?).

The planning of the sermon, the approach to it, its style, are treated. He speaks of the preacher, far too common, "who pays no heed to the canons of literary art. . . . Perhaps this concern about substance rather than form has prevented the Presbyterians from producing a single preacher of the highest rank, unless it be Thomas Chalmers. . . . The minister . . . ought to clothe each of his sermons in a comely garb."

• • •

STUDIES IN THE BOOK OF DANIEL, by Robert Dick Wilson, D.D. (**Revell**, $2.50).

This is the second volume of what the author, the late Professor of Semitic Philology and Old Testament Introduction at Princeton Theological Seminary, intended should be a trilogy. The first, published twenty years ago, dealt with historical questions. In this book he dealt with the charge by the critics against the historical character of Daniel, taking up one by one the specific arguments: the position of the book in the Jewish canon; the fact that it is not quoted till the second century, B.C.; that the apocalypse of Daniel resembles the apocalyptic literature of the period 200 B.C. to 135 A.D.; that the doctrines of Daniel on the resurrection, the Messiah, and judgment are too highly developed for the sixth century, B.C., etc. These are answered with great thoroughness after painstaking investigations. The book closes with chapters on Daniel's background, his influence and his prophecies.

• • •

MAKE LIFE WORTH LIVING, by Joseph R. Sizoo (**Macmillan**, $1.75).

The Vice-President of the Federal Council of the Churches of Christ in America, out of his long experience of the personal problems of people has become convinced of many things. One is, that many who on the surface are indifferent to religion or resent it still want to know how it can help them live serenely, to meet the dilemmas in their lives. Belief in the supernatural is challenged by the economic order, by the scientific order, by the psychologists. Is it still possible to believe? Is there an answer to these challenges? Yes. He writes of the hunger for God, the search for serenity, of standing up to life. He has stood up to life himself: saw service in France during the War; has been pastor in a small industrial community, next, in a suburb in New Jersey, then, in an historic church in Washington, D.C.; now is minister of the Collegiate Church of St. Nichlas in New York.

• • •

LITTLE BROWN BABE, by Leta May Brown (**Revell**, $1.00).

This will be interesting, especially this year of 1938, to all who teach or study in mission study classes on India, for it is the romance of two young native Christians in India who broke away from custom and married for love. The author is a missionary nurse in India, knows the native life, character and religion, and has the knack of telling a story so attractively that a reader's attention is won—and kept.

• • •

THE BELOVED COMMUNITY, by Roger Lloyd (**Macmillan**, $2.25).

The Canon of Winchester discusses here the right relationship between the individual and the State. "The new totalitarian slavery takes whole nations captive, and the citizens love to have it so. The imperiously urgent problem of the day is how to persuade the citizen to claim or value his freedom, and to set or keep him free."

He asserts that the Bible has more light to shed on the problem than any other book in the world. The books of the Old Testament realize the value and splendor of spirit of community, yet are filled with the exploits of gifted individuals; the

community was life and the individual profoundly significant.

In the New Testament Jesus used two entirely new terms to explain the idea of the Beloved Community: the Church; the Kingdom of God. With His overwhelming belief in personal immortality, He laid nine-tenths of His stress on the individual. He concentrated His efforts on a small band of disciples. His intimate talks were with individuals. To Him nothing was of comparable importance with the spiritual welfare of this man and that woman.

"On the reaction of an individual to the universe of fact around him nothing less than the fate of a nation or even a civilization may hang." A truth well illustrated by the history of the past quarter century! The relationship, finally, between individuals and communities should be like that of Christian marriage: they should work together for good, building up each the other.

• • •

THE WORLD IN WHICH JESUS LIVED, by Basil Mathews (**Abingdon Press, $1.50**).

Here is a vivid word picture of the country and its people who gave us Jesus. Mr. Mathews paints on a canvas that is broad and arresting, so that the reader visualizes to the smallest detail the very life of which our Saviour was so important a part. In some measure this will answer as a travel book for those who have never seen the Bible lands, yet it is primarily a painstaking description of the land and the people as Jesus knew them, along with penetrating glimpses into customs and habits which so impressed themselves on the Boy Jesus that much of what He felt about them has come down to us in His own words in the New Testament.

Mathews clears up many old controversial points in his explanations of the true translations of disputed words, which he places in their natural environment in a way that makes the most obscure of them come alive to the understanding. Just as the student of any great historical character understands his subject better if he also knows the time and scene wherein that subject moved, so does this book make Jesus more discernible to those whose religious vision is troubled.

Not only does the author let his graphic pen bring Jesus to us in clearer perspective, but he devotes the latter portion of his book to a not dissimilar treatment of St. Paul. This will be especially welcome to the Pauline student and will shed still more light on the man who is generally regarded as the greatest figure in all history, Jesus alone excepted.

Mr. Mathews for several years has been professor of Christian World Relations at Boston University and Andover-Newton Theological School. Formerly, he had been on the literary staff of *The Christian World*, literary secretary of the London Missionary Society, etc. Widely traveled and author of many authoritative books in the past, he is exceptionally fitted to present the book herein discussed.

MARSHALL R. HALL

• • •

CHILDREN OF LIGHT, Howard H. Brinton, editor (**Macmillan, $3.50**).

This record of the Society of Friends was published in honor of Rufus Jones on his seventy-fifth birthday. It is composed of fifteen essays by students of Quaker history, with acknowledgment of his important contribution to that history: his demonstration that Quakerism was not an isolated phenomenon but was an integral part "of the great current of mystical religion flowing out of a remote past." Five essays deal with the founders of Pennsylvania and New Jersey, two with Quakers during the American Revolution. One treats of Quakerism and home life in the eighteenth century; another, of the Mennonites and the Quakers of Holland; another, of the Quaker contribution to the Old Northwest; another, of spiritual development as recorded in Quaker journals; there are others giving the stories of notable leaders.

Recent Publications

Board of Home Missions

In America For America. Appeal for the Board of Home Missions. 8 pp.

"Speak Lord . . ." Children's Day service of worship for entire congregation. 2 pp.

"Speak Lord . . ." by Allen and Dorothy Hackett. Children's Day dramatic service to be presented by the church school. 12 pp.

Student Summer Service in Action. 6 x 9 photo for exhibition in connection with Children's Day.

Where Home Missions Brings Health. 6 x 9 photo for exhibition in connection with Children's Day.

T. T. and T.

A Community House is Given to LeMoyne

During the academic year of 1936-1937 Miss Margaret C. McCulloch, assistant professor of History and Sociology in LeMoyne College at Memphis, inaugurated a project for training the underprivileged children of the community through supervised play, shop work for the boys, and a children's room in the college library. She began with one NYA student as assistant and fifteen children. During the current year her staff has grown to five NYA students and five volunteers, with an enrollment of 86 boys and girls.

The only difficulty in connection with this venture has been the lack

Perhaps It's Your Former Pastor

•

Minister, 82 years old; Wife, 84 years old; 32 years of service.

"I write to express my deep gratitude for the annuity. It permits me to have some comforts for my family, which would be impossible without it.

"We feel moved to express our gratitude to all who labored to keep the annuity grant at the full figure. A reduction would mean the breaking up of our home and the hardship which old age can endure only with much suffering."

So writes an Original Plan member of the Annuity Fund, who at the most can receive only $500 a year—less than $10 a week after age 65, in return for a lifetime of service. It is a typical instance of the human element in the Debt of Honor campaign, which aims to make it sure that these aged ministers and widows will receive the full amount of their annuity.

The Debt of Honor campaign is moving swiftly. The month of May is an important time. Thousands of churches and individuals will be sending in pledges and gifts.

Let every church share.

•

Address inquiries and gifts to

Debt of Honor Commission
General Council of the Congregational and Christian Churches
287 Fourth Ave., New York

of suitable rooms in which to carry on. Miss McCulloch has recently remedied this deficiency by purchasing a cottage adjoining the campus which she has presented to the college for use as a community house. Miss McCulloch comes from Orange, New Jersey, and is an Episcopalian.

Local Broadcasts on World Christianity

More than 500 Radio Stations in the United States are being approached by the Foreign Missions Conference of North America to provide one or more periods for a broadcast on the World Outreach of Christianity, beginning in April.

These broadcasts will be conducted in every instance *by ministers resident in the community where the station is located.* Each minister is being invited to prepare his own script in the light of information placed at his disposal, on the world need for a vital Christian message.

A number of denominational foreign mission boards have coöperated in this plan by recommending ministers in these communities and by contributing to the necessary incidental costs. During the month of April it is urged that church people be on the alert for these programs broadcast over their local stations.

No interdenominational plan to carry forward a nation-wide series of such broadcasts on the World Outreach of Christianity has ever before been attempted. To date the responses from both radio stations and ministers have been most enthusiastic.

Your coöperation in giving publicity to this series of broadcasts is requested.

Institute of Religion at Talladega

In February the fifth annual All-Alabama Institute of Religion met on the campus of Talladega College for the consideration of the topic, "The Development of a Christian Philosophy of Social Action." Kirby Page was the chief speaker, assisted by Charles H. Haynes and Herman J. Kranold of the Talladega faculty, Jesse O. Thomas of the Urban League, Winnefred Wygal of the National Y.W.C.A. and Paul Reynolds of the Division of Christian Education of the Board of Home Missions.

The Institute is becoming increasingly inter-racial. When it was first attempted only one white student attended. This year the total attendance was 120 delegates from sixteen educational institutions in Alabama. This is as large a group as the Talladega campus can accommodate.

DO NOT MISS STAR ISLAND!

Isles of Shoals,
off Portsmouth, New Hampshire

AUGUST 6-20

Stimulating Program • Varied Recreation
Scholarship Aid for Young People

For prospectus write to

Rev. Charles E. Dunn
27 Myrtle St. Claremont, N. H.

Daniel Hand Educational Fund for Colored People

Total Income received from investments, from June 1, 1937 to February 28, 1938	$54,999.31
Month of March, 1938	5,526.16
Total for 10 months ended March 31, 1938	$60,525.47

American Missionary Association Division
The Board of Home Missions of the Congregational and Christian Churches
William T. Boult, *Treasurer*

THE AMERICAN BOARD
will help you plan your trip abroad
Each booking made by our Travel Department aids the Board
For further information write to
AMERICAN BOARD TRAVEL DEPARTMENT
14 Beacon St., Boston, Mass.

STUDY AT CHICAGO THIS SUMMER

For two weeks, August 1-14, a Pastors' Institute will be conducted jointly by the University of Chicago Divinity School, Disciples Divinity House and The Chicago Theological Seminary. The Faculty includes Dr. Robert Norwood, of London; Professors Arthur E. Holt, Fred Eastman, Arthur C. McGiffert, E. S. Ames, Henry N. Wieman and others. Come for both weeks or either one.

Send for folder to Albert W. Palmer, President,
The Chicago Theological Seminary
5757 University Avenue, Chicago, Ill.

MAKE MONEY · WIN FRIENDS!

Be our representative---earn generous income---introduce **Egermeier's BIBLE STORY BOOK** in your church and community. Widely acclaimed the greatest work of its kind! **More stories, more pictures, more beauty, more truth.** Our "Child Culture" edition bought on sight by eager parents. Everybody loves children and knows one or more who ought to have BIBLE STORY BOOK inspiration for a better life. Win new friends and help bring children to Christ. **Write for our Special Offer.**

Gospel Trumpet Co. Est. 1881 **Anderson, Ind.**

OUR ADVERTISEMENTS

Every advertisement in this magazine has been carefully investigated before insertion. While we do not guarantee any of the representations in the ads, we do regard the advertisers as of the best.

For advertising space apply to
HARVEY L. MEEKEN, *Agent*
14 Beacon Street **Boston, Mass.**

In Memoriam

Ferry L. Platt, Jr.

Ferry Platt and I were born on opposite edges of the Great American Desert. I was born on the side where we believed that it was possible to do something about it and introduced irrigation. Ferry was born on the side where great dust storms filled everything to suffocation, where drought crept in and robbed men of the crops they had planted, where the grasshopper and the cinch bug took their devastating toll. Ferry was never quite so certain that something could be done about it. He was more inclined to think that man had to accustom himself to take it. This point of view worked itself into his theology. In one of his poems he wrote:

"O Lord, who made this puny man
To suffer, seek and do
These eyes to see the lips of love
And see them shrivel too—
These ears to hear the mocking-bird
And the half-smothered sob;
This heart to beat in eager joy,
In breathless fear to throb—
These straining longings after peace
Which lead through bitter strife—
O Lord, who made this mighty death
And made this trembling life—
Strong God, of Thy grace give to me
Faith in my deepest agony."

And yet he was an optimist in the midst of all his realism. His mind refused to accept any easy view with reference to God or human society. He would point to the earthquake and

To SOUTH & EAST AFRICA

Direct Route. Regular passage on all monthly sailings from New York and New Orleans.

AMERICAN SOUTH AFRICAN LINE
26 Beaver St., New York

Everything in Music

If you have difficulty in finding it, write us

Charles W. Homeyer & Co., Inc.
498 Boylston Street
Boston

A. BECKWITH CO.
37 Essex St., Boston

Headquarters for
CAMPING EQUIPMENT
and
RIDING APPAREL

Write for Free Catalog
C-38 FOR CAMPING
R-38 FOR RIDING

SCHAUFFLER COLLEGE OF RELIGIOUS AND SOCIAL WORK

A College for Women—Degrees of B.S. in R. E. and B.S. in Social Work. International—Interracial—Interdenominational; Scientific in Method; Evangelistic in Spirit. Terms Moderate. Generous Self-Help for those in need. Write R. G. Clapp, 5115 Fowler Ave., Cleveland, O., for Catalog. Checks solicited for expenses and endowment. **Supervision of Educ. Div. Cong'l Home Boards.**

Piedmont College has a mission to perform.

Your help is needed.

GEORGE C. BELLINGRATH,
President

Piedmont College,
Demorest, Georgia

For YOUR Vacation
The 1938
NORTHFIELD
FOUNDED BY D. L. MOODY
SUMMER CONFERENCES

SCHEDULE
GIRLS' CONFERENCE JUNE 24-JULY 1
CHRISTIAN ENDEAVOR CONF. JULY 4-11
MISSIONARY CONFERENCE JULY 11-19
UNITED PRESBYTERIAN CONF. JULY 16-23
RELIGIOUS EDUCATION CONF. JULY 19-30
WESTMINSTER CHOIR SCHOOL JULY 25-AUG. 15
GENERAL CONFERENCE JULY 30-AUG. 15

Let us send you a picture folder!
NORTHFIELD·SUMMER·CONFERENCES
• EAST NORTHFIELD, MASS. •

I Said:

"Let Us Walk In The Fields"

•

Vacation, this summer, with the pastoral Jesus. Walk the fields, find a shady nook, the shoreless summer sky overhead, perhaps "four ducks on a pond." The book? Of course it must be the rural, poetic Jesus of *Beauty's Pilgrim.* Such an environment is needed to make Mr. Cleveland's "incomparable Man" alight from his fascinating and charming pages. Now strikes the magic hour for tryst with the world's most radiant Character. You disagree with us? Find out for yourself!

Beauty's Pilgrim; Portrait of Jesus. By the Rev. Philip Jerome Cleveland. Original art work. Poetic illustrations. The Ingland Company Publishers, Brooklyn, Connecticut. 356 pages. $2.00, postpaid.

the drought, the hurricane and the flood and say "God is this kind of God; God is the God of all that happens." He refused to desert the cosmos with all of its strange behavior in favor of a little God of a smaller human world who seemed to act more rationally. On another occasion he wrote:

"My path has not led always where I would;
I've faced a barricade across my ways,
Seen clouds blot out the sun through some few days
While I, my road to joy, scarce understood;
Yet ever as irresolute I stood
A new path opened up before my gaze
Which led above the clouds, where the sun's rays
Glowed joyous. All I've found was very good.
But I hear cries of old men, torn by pain;
I see the arms of youth rust in defeat;
Tired sickness, tossing heavily, I hear;
I see high, labored castles, built in vain;
I hear the shuffling tread of weary feet.
I hear, I see. And in my joy I fear."

He was profound in his philosophy, poetic in his insights and ruthlessly scientific when he laid hold of the facts of nature of human society.

I have seen him in so many tight places from which he emerged triumphantly that I was perfectly certain when he was suffering with pneumonia three weeks ago that he would emerge from this conflict as victoriously as he had from all the others, and yet it was not God's will that it should be so.

When we met at Merom Institute on Monday morning, April 4, the church was filled with neighbors and friends, the beautiful trees on the campus were just entering into a new glory, the grass was green and the birds were singing their welcome to the spring. Everything seemed so quiet and so harmonious that all of us felt that we were in the presence of the great beauty and profound mystery of life and death which runs through the Universe.

Ferry Platt was easily the ablest and most profound student who had graduated from Chicago Theological Seminary in many a day. He came to us with a similar record of scholarship from Washburn College, took the traveling fellowship in a class of eminent students and spent one year in Germany and another at Union Seminary. He returned West to be pastor of the church at Manhattan, Kansas, and thence became the rural life secretary

Boston Insurance Company
Incorporated 1873
FIRE, MARINE, AUTOMOBILE, SPRINKLER LEAKAGE, EXPLOSION, RIOT and CIVIL COMMOTION, TORNADO, RENTS, USE and OCCUPANCY, TOURISTS' BAGGAGE
HOME OFFICE
87 Kilby St., Boston, Mass.
Western Department
Lansing, Michigan
Pacific Coast Department
230 Sansome St., San Francisco, Cal.

NEW Sunshine Line
Enjoy Extra Dollars
Simply show friends and others our lovely "Sunshine" Cards with Scripture texts for Easter, Mother's Day, and Everyday use. Extra earnings on fast selling "Bit-O'-Sunshine" Wall Plaques, "Bible Lovers'" Stationery, etc. In demand everywhere. Easy, pleasant way to turn idle hours into cash. Join with hundreds now rendering Christian service. Get early start. Cash not required. Write today for Free helps. (Service from Sacramento and Toronto)
Write to Gospel Trumpet Co. Est. 1881 Anderson, Ind.

J. S. WESBY and SONS
Good Bookbinding
SINCE 1845
44 Portland St., Worcester, Mass.

Stone & Downer Co.
CUSTOM HOUSE BROKERS
148 State Street, Boston

CHARLES H. DeRUSHA
Printer
LIBerty 8180
Booklet, Catalogue and Job Printing
470 Atlantic Ave., Boston, Mass.

American Engraving Co.
ENGRAVING
DESIGNING and
COLOR PLATES
94 Arch St.—13 Otis St.
LIBerty 4640

Bangor Theological Seminary
Founded 1814
•
A thorough training for College men.
Three year course leading to B.D.
•
Non-college men—four year course leading to diploma.
Co-Educational.
•
A Faculty of distinguished Scholars.
•
Expenses low
Write:
President Harry Trust
Bangor Theological Seminary
Bangor, Maine

LETTER SERVICE
ADDRESSING MAILING
Boston Mailing Company
394 Atlantic Ave. Boston, Mass.

Established 1876 Incorporated 1923
H. P. SMITH CO., INC.
MONUMENTS
Send for designs
23 Haverhill St. Boston, Mass.
Factory—Stoneham, Mass.

BECKLER PRESS Inc.
HOOPER PRINTING CO.
High PRINTING Grade
470 ATLANTIC AVENUE
Han. 9476 BOSTON

The Aristocrat of Beacon Hill
HOTEL BELLEVUE
Boston, Mass.
Recommended by the American Board
GLENWOOD J. SHERRARD
President and Managing Director

TYPEWRITERS
STANDARD PORTABLE
ADDING MACHINES · CALCULATORS
Rented - Sold - Repaired
BOSTON TYPEWRITER CO., Inc.
61 Bromfield St. BOSTON, MASS.
Lib. 7411-7440 Est. 1910

of the Council for Social Action with headquarters at Merom, Indiana. The two pamphlets *Changing Rural America* and *Uncle Sam and the Farmer* show the power of his mind to grasp hard situations and expound them with clarity and insight. He had shown the same ability on previous occasions whether he was speaking before the Hobo College on West Madison Street or before the General Council of Congregational and Christian Churches assembled in their biennial meeting. He had not yet become known, as he would have later, as a great expounder of religious truth. His greatest ability lay in this field. We regret that he did not have the chance to make his contribution along this line.

A manuscript entitled *The Almighty and His Creatures* will probably be published soon. It deals with the most profound questions of religion and Christian ethics.

One wonders what God is trying to teach us by this short ministry of an able servant. One recalls that a long time ago another young man lived intensely and eternally. It may be that here again we see that life is to be measured not by years but by heart-throbs. Certainly the causes which he served remain urgent.

Three days before his death word came from the hospital that a blood transfusion might save his life. Six young people from Merom sped to him as fast as a modern automobile could carry them to offer themselves. Perhaps here is the lesson which we all must learn: these problems can only be solved by such a sharing of life. Without this there is no remission of sins, yet out of the sharing of life comes a new growth of something wonderful and beautiful which affords sure evidence of the presence of God in the world.

ARTHUR E. HOLT

The Chronicle

APPOINTMENTS

Miss Marjorie G. Thomas of Doncaster, Australia, for a two-year term as nursing superintendent of the Willis F. Pierce Memorial Hospital, Madura, India.

Malwa—the Great Temple

When the good work calls you East . . . sail

P&O

This year marks a full century of P & O service to the lands beyond Suez! Whenever you are called to the other side of the world, choose this traditional route. Cross to England by Cunard White Star . . . and then embark in a great liner of the P & O and British India fleets, led by the new 23,500-ton Stratheden and Strathallan, featuring air-conditioned dining saloons in first class, hot and cold running water throughout, built-in out-of-door swimming pools, children's playrooms! Regular service to Egypt, Sudan, Persian Gulf, India, Burma, Ceylon, Straits Settlements, China, Japan, Australia, East and South Africa, Mauritius. Special reductions and generous baggage allowance for missionaries.
Convenient through bookings can be arranged by your travel agent or any office of
CUNARD WHITE STAR LINE
General Agents
25 Broadway and 638 Fifth Avenue, N. Y.

THE WAY TO THE EAST FOR 100 YEARS
P&O
PENINSULAR AND ORIENTAL AND BRITISH INDIA STEAM NAVIGATION COMPANIES

Miss Theresa R. Buck of Naples, Maine, to the East Africa Mission.

FURLOUGH AUTHORIZED

Miss Edith L. Douglass of the Near East Mission, beginning July 1, 1938.

SAILED FOR THE FIELD

Miss Marion E. Sheldon, from New York, April 2, returning to the Near East Mission.

ARRIVALS FROM THE FIELD

Rev. and Mrs. Clarence A. Neff of Guadalajara, Mexico, at San Antonio, Texas, March 4.

Mr. and Mrs. James B. Lawson of Pasumalai, South India, at New York, March 31.

BIRTH

To Rev. and Mrs. Everett C. Blake of Merzifon, Turkey, a daughter, Jacklyn MacCallum, March 18 (Dr. MacCallum's 75th birthday).

DEATHS

Mrs. Samuel Lane Loomis at Orlando, Florida, on March 3.

Ferry Platt, Jr., Rural Life Secretary of the Council for Social Action, at Merom, Indiana, April 3.

Our FREE CATALOG Saves

Our Missionary Unit Serves Foreign Missionaries

Foreign Missionaries everywhere for over 50 years have had confidence in *Ward's Missionary Unit* as the most economical source for personal supplies and mission equipment of high quality.

Secretaries and **Purchasing Agents** of Foreign Missions find that our free catalog, with its 100,000 separate items, and our special quantity prices enable them to save money for their stations.

Mission Boards can economize by selecting hardware, paints, plumbing goods, electrical supplies and similar materials from our catalog, for shipment abroad. If you wish a Montgomery Ward catalog, *for export use only*, write TODAY for a free copy.

MONTGOMERY WARD
Export Missionary Unit Dept. H
CHICAGO, U.S.A.

DISCRIMINATING PUBLISHERS SPECIFY
AND
WISE PRINTERS USE

"PAPERS OF OLD-FASHIONED QUALITY"

MADE AND DISTRIBUTED BY

TILESTON AND HOLLINGSWORTH CO.

"Papermakers for More Than One Hundred and Thirty Years"

MILLS AND OFFICE
BOSTON, MASSACHUSETTS

Established 1882

The

Commonwealth Press

Printers Building

44 Portland Street

Worcester

Constant and Dependable Printing Service